

THE

Nonconformist.

THE DISSIDENCE OF DISSENT AND THE PROTESTANTISM OF THE PROTESTANT RELIGION.

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Eccliaistical Affairs.

"THEORIES OF CHURCH AND STATE."

It is quite a new sensation—to resort to a hackneyed mode of expression—to meet with a really sensible and argumentative article in the *Saturday Review* on the question indicated by the above heading. We will draw no inferences from the fact that our weekly contemporary began last Saturday to treat the question of the relation in which the civil power should stand towards the organisations of Christian life in this country, with sobriety, intelligence, and, from a certain point of view, logical force. We hail the event with unaffected pleasure. We may, possibly, owe to it the refutation of some lines of reasoning to which we have been wont to ascribe great controversial importance. Nevertheless, to entice our opponents to a friendly trial of reasoning upon this subject at all, is such a pleasing augury for the future that we cannot help thanking the *Saturday Review* for giving to the world a thoughtful paper on the question of Church and State.

Our contemporary is not to be blamed for looking at the question exclusively from the point of view of the Civil Power. It is quite as allowable for him to do so as for us to look at the problem from the religious standpoint. It is a fact which cannot be controverted, that the union of Church and State, involving as it necessarily does the relation of the one to the other, must be looked at from both sides of the question, the political and the spiritual, in order to any trustworthy judgment of it. No fault, therefore, is to be found with the writer in the *Saturday Review* for having treated the subject exclusively in regard to its political phase. He had a right to do this if it was specially suitable to his argument. But before we comment upon the use and tenor of that argument, it may be as well to intimate, on our own part, that there is another, and, as we think, a higher aspect of the question demanding serious consideration before we can arrive at the conclusion to which the writer in the *Saturday Review* would conduct his readers.

We see no reason for objecting to the statement of our contemporary that there are but three possible attitudes which the State can maintain towards religious communities. It may, for example, proceed on the Darwinian

theory of selection; or it may leave all the Churches entirely free to manage their own affairs as they please; or, without specially favouring any one sect, it may show disfavour towards this or that religious communion on the assumption that its principles are false or dangerous. We take these distinctions to be real, although we should hesitate to accept them as having been quite correctly expressed. Any objection that we should make to the mode in which the distinctions are stated, would arise from the logical confusion of the temporal with the spiritual which they appear to us to exhibit. The question of Church and State cannot be satisfactorily treated unless with the distinctest possible view to what would best suit the ends of each. They are very different institutions, framed with a view to very different objects, and hence requiring very different machinery. The State, for example, while it is a very fit judge of what it is bound to require for its own safety, may be, and probably is, a very unqualified judge to decide upon the truth or falsehood of any religion. It may draw about itself a distinct circle within which it will not permit any so-called spiritual authority to interfere with its decisions. In questions of education, for example, or marriage and divorce, in testamentary dispositions, and in some other matters essentially civil but which have acquired an ecclesiastical character, the State is perfectly justified in laying down the law, always supposing that it restricts itself to its own purposes even when the tendency of such law is to neutralise or nullify the declared wishes of ecclesiastics. In one word, the State is the qualified and proper authority for supervising and protecting the temporal interests of its subjects, and, in doing this, if it really aims at nothing more, it is justified in disregarding the opposing claims of spiritual communities. It may make mistakes—it may occasionally do what (when all the facts of the case are made known) it is unable to justify; but its ground of action is clear; its sphere of duty and responsibility is also clear, and if it commits an error in policy it is simply an error in the application of a true principle.

On the other hand, Churches, whatever liberties they may claim, have no justification in claiming any which civil policy would disapprove. Within the area of spiritual thought, feeling, and expression, churches may plead an insuperable objection to State interference; but the moment they begin to apply their spiritual theories to the legal disposition of civil matters—as certain churches well known to all of us assert their right to do—the intervention of political power to prevent ecclesiastical usurpation is not to be regarded as a violation of religious liberty, but simply, as an exemplification of political duty.

We suggest that the article in the *Saturday Review* entitled, "Theories of Church and State," thoughtful as it is, does not keep fairly in view the true distinction between the State and the Church. The bias of the writer is sufficiently evident, but we have no desire to charge it upon him as a fault. Doubtless, it colours to some extent the appearance of his argument, but the argument itself, even without that qualification, strikes us as exceedingly inconclusive and unsatisfactory. Establishment, it is said, is, in some form or other, "the principle in possession, and there is a good deal to be said for it." "The State gains

immensely in moral power when it is held to represent something more than mere material interests." And it is held to be "matter of doubt whether that reverence for law which is the characteristic of Englishmen would long survive a deliberate rejection of a religious sanction." So that the question into which the reasoning of the *Saturday Review* writer confessedly resolves itself is, "the correlative of the duke's famous theory, 'How is the King's Government to be carried on?' The instance of the United States of America is, of course, characterised as "too novel and exceptional an experiment to afford the basis of any confident judgment." And again, "the ardent apostles of disestablishment, whether on political or ecclesiastical ground, are exhorted to consider that religious freedom is one thing, and that religious equality is another, and that they do not always go together." There is truth in this. Indeed, we think that it is needful to bear in mind constantly the distinction between religious liberty and religious equality—not, indeed, on the superficial and mistaken ground attributed by the *Saturday Review* to Liberationists, that "one Church is as good as another," but on the far higher and more important ground that the State is necessarily an ill-qualified or a non-qualified judge in respect to the relative merits of differing religious denominations. Nobody, we suppose, imagines that churches can be put upon the same level as it regards their intrinsic spiritual influence or success. What is claimed as "religious equality" is simply that the law should know no distinction between one sect and another, so long as they keep outside the range of that authority which deals with the temporal interests of its subjects. If priests choose to intrude into that domain, it is fair that they should be met by legal obstruction. If, outside that domain, this or the other spiritual community acquires unbounded influence, there is yet no justification in treating it with discouragement, or in assuming that it must be regulated by the surveillance of the civil ruler in order to keep it in harmonious subjection to the civil ends of society.

THE SOUL MARKET.

THE public conscience is a peculiar study. Consistency is hardly to be expected from it, as that is a virtue too often unknown to the individual conscience. Indeed if we were about to write an essay in moral philosophy, a very curious analogy might be drawn between the various methods of ingenious self-deception practised by the individual and the corporate conscience respectively. Perhaps one of the most ordinary dodges practised by the personal conscience for the purpose of deceiving its owner is similar to that of Nelson in turning his blind eye to the obnoxious order. If a man can only avoid thinking about a doubtful transaction, while he dwells with eager attention upon his benevolent deeds, his devotional exercises, and his condemnation of his neighbour's sins; he will hold up his head with undisturbed complacency, and even enjoy in his own thoughts the sweet repose of the *mens conscia recti*. According to Plato, the State may be regarded as a sort of enlarged diagram of the individual man. And certainly the phenomenon just noted in regard to personal self-judgment is exhibited in a very broad form indeed by the public conscience. Here truly *de non apparentibus et non existentibus eadem est ratio*. The editors of two interesting periodicals, entitled respectively, "The Monthly Register of Church

Preferment for Sale," and "The Church Preferment Register," would seem to be well aware of the delicacy of the public conscience in this respect. And indeed so carefully have they abstained from wounding it by any rude obtrusion of the market, the state of which they record, that we have to acknowledge our obligation to an *enfant terrible* in the shape of a correspondent of the *Birmingham Morning News*, and also to some blunt remarks of the editor, for our present information on the subject. They are intended, it would appear, "for strictly private and confidential circulation only." Still further, the respected editor of one of these registers "trusts to the honour of all parties to keep it strictly private, and to treat all particulars given therein with implicit confidence."

We trust we are right in interpreting this reserve as a symptom of a tender feeling for the public conscience. Of course, these gentlemen do not for a moment suppose that there is anything immoral in the kind of business which they advertise. Still, it is one of those things which are better kept quiet. Time was, and that hardly more than a hundred years ago, when negro slaves were publicly advertised for sale in the town of Liverpool. And long after the trade in human flesh and blood was so coarsely advertised, transactions essentially of a similar character were carried on under a cloud of mystery, which was needed to beguile that poor fool the public conscience into a feeling of innocent ignorance. Human souls being so much more subtle a commodity than human bodies, it has required apparently about a century to bring us into a similar state of susceptibility as to the decencies of commerce in regard to them. We take courage to hope that in a few years longer mere concealment will not be regarded as a sufficient tribute to public opinion. We have delivered human bodies from the auctioneer's hammer; and in due time we shall probably advance so far as to consider immortal souls at least equally sacred.

But, if this is to be accomplished, publicity is absolutely essential; and therefore we make no apology for entreating the attention of our readers to the real state of the case. Public opinion in this country is almost always healthy, when once clearly informed and thoroughly aroused. The worst symptom of disease which we have usually to fear, is the somnolency which does not care to be either informed or aroused, but listens in contented half slumber to the assurance of treacherous sentinels that "all is well." Take, for instance, the deservedly popular author of "Tom Brown's School Days." It is rare indeed to meet with a more generous nature, or one whose loyal instincts are roused to a more indignant revulsion by any dishonour done to the nobility of manhood. His declaration at the Church Defence and Reform Association meeting in Birmingham on the 7th ult. that "Simony in all its forms must be abolished," is just what we should expect from him. But he seems far from being aware of the extent of the evil with which he proposes to deal. He thinks it is to some extent "curing itself." The expression is an unfortunate one; for evil never cures itself; it only degenerates into baser and baser forms, until it becomes intolerable to the patience of heaven and earth. If this is what is meant by evil curing itself, there may be some meaning in the phrase. But it is to be noted that the cure always comes from without; and in such a form that whatever is inseparably associated with the evil necessarily perishes with it. There is one cure and one only for this iniquitous traffic in human souls; and that is the destruction of the political Establishment from which it is practically inseparable, and apart from which it could not possibly exist.

Let us look at the broad facts of the case. Mr. J. O. Cox, J.P., of Belper, a zealous Churchman, and one of those who, under the ticketing system of religious census proposed by our opponents, would be entered as a supporter of the Establishment, made a prominent appearance on the platform of the Disestablishment Conference at Birmingham, and then and there stated, from statistics he had carefully collected, that out of the 13,276 ecclesiastical benefices in the country there were at that time offered for sale or barter of some sort, 1,375, that is more than one-tenth of the whole. If this in Mr. T. Hughes's opinion represents a decline of the evil, we can hardly imagine what its increase would be. Again, the correspondent of the *Birmingham Morning News*, above alluded to, gives various extracts from the "Registers" of the trade, showing by what sort of recommendations the properties for sale are puffed and pushed. We can conceive that heavy duty in the form of poverty and ignorance to be relieved, of error to be opposed, or of thronging populations to be

taught, might possibly be a recommendation. Slaveholders have justified the acquisition of their human property by the plea that it gave them the opportunity of saving souls. And pious people have, we know, engaged in the still unholy traffic of which we speak, believing that if they could buy the right of appointing faithful pastors, the end would justify the means. It would therefore be no great stretch of imagination to suppose that those who have appointments to sell to successors of apostles, might recommend their wares by the opportunities offered for the imitation of apostolic virtues. There may be those more fortunate than ourselves; but we have certainly never seen the prospect of a necessity for heroic virtue set forth amongst the inducements to purchase. No; "good society with plenty of fishing, hunting, &c.," "good fishing in the neighbourhood," "no Dissenting chapel," "locality most healthy and picturesque," "prospect of very early possession," such are the recommendations offered to men who arrogantly claim to have inherited the spiritual authority of Peter and Paul and John. And then think of the meaning of this last phrase, "a prospect of early possession." The poor old incumbent now living becomes increasingly precious to advertisers with every month of growing age and every symptom of increasing infirmity. "That which should accompany old age," is in their melancholy case exchanged for eager ears to catch the sepulchral cough, and keen eyes to note the signs of paralysis. Truly the privileges of age in an Established Church are questionable indeed.

Note, finally, that these advertisements are generally, by implication, sometimes even directly, addressed to clergymen themselves. And yet these men are called upon, before institution, solemnly to swear in the sight of heaven the following declaration:—"I have made no Simonical payment, contract, or promise, directly or indirectly, by myself or by any other, to my knowledge or with my consent for, or concerning, the procuring and obtaining of this ecclesiastical living." We do not charge such men with perjury. The word "Simonical," like many a term in the creeds and articles, is liable to "interpretation," which we often find is equivalent to misinterpretation. But the original object of the oath is evidently to guard against the power of money acting either "directly or indirectly." The miserable subterfuge, that it is not the office itself but the next presentation which is bought, may suit the judicious—not to say judicial—expediency which interprets black as meaning white when necessary to save the Establishment. But we are sure that no such subterfuge would, to the common sense of Englishmen, extenuate the iniquity if only the facts were sufficiently known.

ECCLESIASTICAL NOTES.

For some time past the Wesleyan journals have devoted a considerable portion of their space to a correspondence on the relation of Wesleyans to the Established Church as affected by the Bennett judgment. The correspondence commenced with a letter of remarkable ability and weight from the Rev. H. W. Holland, of Leeds, and others, pointing out the Romanistic tendency of the Establishment. It has been continued, at great length, by other writers, all, we believe, or nearly all, expressing their conviction that the time has arrived for the disestablishment of the Church. Some of these writers point out the gradual deflection of the Church from the doctrines of the Reformation; others that they are responsible for the Church teaching the doctrines held by Mr. Bennett as long as it continues to be a National Church; others state that at the next election, for the first time, they intend to vote for a disestablishment candidate. There is even a Conservative Methodist at Leeds who writes to the *Leeds Mercury* to this effect, but seeing he is not the only person of his class whose views have been changed, we quote his letter in order to show what a great change is actually taking place in the Methodist body on this question.

Although for some years a friend and supporter of the Church of England, I have been gradually alienated from it by the ritualistic practices and latitudinarian doctrines of many of its clergy. The Church of England is no longer the bulwark of the Reformation, and as there is no hope of its being essentially reformed, I can no longer be responsible for it by giving it my support; and I do not see how I can even remain in a neutral position, without being a party by connivance and inactivity to all the rampant heresies and evils of the Establishment.

The present unholy alliance between the publicans and the clergy gives the death-blow to any remaining inclination which I might have to render political support to the State Church. The strong resistance of the publicans to the new Act for the better regulation of the liquor traffic has convinced me that they have a

vested interest in the drunkenness of the people, and the conviction has filled me with disgust and sorrow.

Yet the clergy and the publicans have gone together in very many recent municipal elections, and it seems highly probable that they will be fast friends in the next general Parliamentary election. I am old-fashioned enough to believe that there ought to be no such communion between Christ and Belial: and when the Church of England is dependent upon beer-barrels for its continuance, it is certain that its foundations are about to roll from under it. To support Popery and drunkenness is no part of my duty, either as a politician, a Christian, or a Methodist.

I owe more to Christ than to any political party, and so I am driven to say, in conclusion, that at the next general election I shall quietly give my vote, for the first time, for the disestablishment and disendowment of the Church of England, and in doing this I shall only be one of the many who, like me, would sign themselves,

A CONSERVATIVE METHODIST.

P.S.—Allow me to add that there will always be acrimony and contention among the churches so long as any one of them is allowed to have preferential favours and patronage from the State, and the cause of the strife must be taken away before there can be peace in society.

If our readers could see the whole of the correspondence in the *Watchman* and in the *Methodist Recorder* on this subject, they would see that the Establishment is slowly losing the moral support of the only great Nonconformist body that has hitherto systematically declined to support the views of the Anti-State-Church party. A little more, and, as we have never doubted, we shall find the Methodist body, under whatever name, joined with ourselves.

The Education Committee of the Wesleyan Conference, to which reference was made in our Summary of last week, commenced its sittings yesterday, and information has reached us that the districts sending representatives to the committee, have sent a considerable majority of anti-denominationalists, who are likely, therefore, to be a majority on the committee. We have also seen it stated that Dr. Rigg has joined the anti-denominational party; though that remains to be seen. Yesterday the conference met at the Centenary Hall, and both the morning and the evening sittings were occupied with prolonged discussions on the problems submitted to them. In the end the Rev. W. Arthur was allowed to move a resolution in favour of merging the existing system under one of united and unsectarian education under school boards. It is very probable that the debate will last through this day, if not longer.

This advance of the Methodist body occurs simultaneously with the advance of the English Presbyterians referred to in our columns a fortnight ago. Since then the John Knox Tercentenary has been kept, in connection with which we observe a similar advance in the declaration of anti-State Church sentiments. An illustration is given to us by a correspondent at Newcastle, who states that, on that occasion, the Rev. Richard Leitch, of Blackett-street Chapel, after referring to the part which Knox took in the Reformation from both Papacy and Prelacy, glanced at the position of the Established Church, and, referring to the Bennett judgment, said that, as Presbyterians, it left them no alternative but to seek the speedy separation of the Church from the State, for while such doctrines as those held by Mr. Bennett were allowed to be propagated in the National Church they were all responsible for them. Yes; the ball grows as it rolls!

An attack—unwise and undignified—is being made by some Evangelicals on Mr. Molyneux on account of his secession from the Church. Dean Close, of Carlisle, has taken up the gauntlet of the Church. He remarks on the fact that Mr. Molyneux had for some time felt difficulties with regard to the Liturgy and the Prayer-book, which he considered had too much of the Popish sacerdotal element, upon which Dean Close says,—

Here is [the secret of Mr. Molyneux's secession! The judgment of the Privy Council may have precipitated his contemplated step—or at least may have afforded him a plausible excuse for it; but surely if he had previously felt—we cannot tell for how long—that there was a sacerdotal element in the Church and too much Popery in her services, he ought long since to have ceased to use them, he ought to have denounced them as he does at last; for to continue administering the Church's services, and acting as one of her trusted servants, while he in his heart believed those services sacerdotal and Popish, which he abhors and denounces, was something worse than "an enormous blunder,"—but I will not define it.

The reply of Mr. Molyneux is equally direct and dignified. In a letter to the *Record*, after dealing with some of the side issues raised by the Dean—such as that there is no evidence that Mr. Molyneux had asked Divine help in this matter—to what a length can controversy amongst separated brethren go!—the Dean's stubborn and insane maintenance that Mr. Bennett was not acquitted; and the Dean's declaration that the National

Church was the source of all comfort and spiritual consolation—Mr. Molyneux writes:—

Men's eyes are beginning to be opened to the frightful inconsistencies which prevail in our National Protestant Church. The Bennett judgment is not without its beneficial effect in this matter. It has convinced more than two or three among us that revision of the Prayer-book must be accomplished, or secession on a wider scale than many expect must take place. The house must be purged and radically reformed, or it is no place for God's people; and if it be only acknowledged that the Prayer-book is to remain as it is, and the Church of England to undergo no real change, no eradication of the heresy now existing in her, soon will the startling cry—with power, too—be heard, "Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues."

It is best, however, on the whole, that Mr. Molyneux does not secede in quiet. The step he has taken has clearly pricked the consciences of his brethren, and we all know that the first effect of a pricked conscience is self-justification. We shall see other prickings, by-and-by.

The presentation, on Monday afternoon, to the Archbishop of Canterbury, of a memorial, signed by three thousand clergymen, in favour of a change either in the Athanasian Creed itself, or in the compulsory rubric connected with it, is a sign that this, amongst other subjects agitating the Church, is not likely to drop. "Judge not, that ye be not judged," is an injunction that should accompany all men through life, and therefore we do not judge or affect to judge, the fourteen deans, twenty-five archdeacons, seven Cambridge professors, a hundred and ninety cathedral dignitaries, eighty-one masters and fellows of colleges at Oxford and Cambridge, five principals of theological colleges, thirteen professors, seventy head masters of public schools, and others, who have signed this memorial. We say this because the memorialists state as follows:—

The compulsory use, in its present form, of the confession of our Christian faith, commonly called the Creed of St. Athanasius, is a cause of serious disquietude to many conscientious Churchmen, who are firm believers in the great and precious doctrines of the Trinity in Unity and of the Incarnation of our Lord Jesus Christ.

Surely, surely, anything that causes "serious" disquietude—which means serious disquietude to conscience—ought to be given up, and the consequences be taken? Can there be any doubt upon such a point?

We have more than once directed attention to the state of the City churches connected with the Establishment, which are getting more and more disgraceful to us all every week. They are mere empty monuments to the congregations that, perhaps, once flocked to them, but which certainly do not flock to them now. Nothing, now, can be more gratifying than to see Churchmen directing their attention to this subject. In last week's *English Churchman and Clerical Journal* we find two plain-spoken letters, one from "Catholicus," protesting against a recent appointment, and another from "Laicus." Concerning the non-residence of the City clergy, "Laicus" says, and naturally as a Churchman—

Let your readers, however, consider for one moment what ineffable damage is done to Church extension, nay, to the very existence of the Church as an Establishment, by the present state of matters ecclesiastical in the City. With the fact before him that there are at least thirty-six rectors non-resident in the City, dare the bishop for one moment entertain the idea of holding a meeting on behalf of his fund, at the Mansion House—on behalf of the "half-million of souls in the diocese of London still without clergymen, churches, and the means of grace"? And who can say what the effect may be, even at the Hanover-square Rooms, of the knowledge of such a fact? These thirty-six gentlemen are either neglecting their duties, or their services are not required in the City. In either case the conclusion is obvious to all but themselves. But this scandal of non-residence should be considered in its immoral aspect. Immoral is not too strong a word to use when we consider the quibbling to which the term "residence" in the City is subject.

This, however, is but a small local abuse—bad enough, but nothing like as bad as others. Do these correspondents expect to get rid of them by "Church reform"? How long have they lasted?

THE DISESTABLISHMENT MOVEMENT.

BRADFORD.

We briefly referred last week to the delivery, on the 25th, of Dr. Mellor's lecture on "Disestablishment; what good will it do?" at St. George's Hall, Bradford. As our readers know, the lecture is in reply to a pamphlet recently issued by Canon Ryle on the subject. There was a large attendance, the stalls and area being quite full, and a considerable number were in the gallery. Mr. Titus Salt occupied the chair, and there were also present Mr. Isaac Holden, Mr. A. Illingworth, M.P., the Rev. Dr. Fraser, Mr. Robert Yates, Alderman Law, Alderman Sutcliffe, and others.

The CHAIRMAN, who was received with cheers, said:—

We are once more met in this hall to discuss the conditions upon which an Established and State-endowed

Church exists in our country. Turn where we will at the present time, and we find this question of the union of Church and State in some form or other cropping up; we hear of it at Church congresses, in the Primate's recent charges, in our bishops' sermons, we find it discussed at the meetings of members of Parliament with their constituents, at conferences of Nonconformists, and at the annual meetings of our great Nonconformist bodies; indeed, the whole of England seems to be awaking to the fact that the relations of Church and State must be immediately faced and considered. We Nonconformists are most dreadfully misrepresented by our opponents, and of this I have to complain, that Churchmen—of course there are exceptions—either will not or cannot understand our principles. A gentleman who not only claims to be a Dissenter, but even aspires to a seat in the House of Commons, said at the Church and State meeting recently held in this hall, that "he could not conceive what the Dissenters now wanted, unless it was to place themselves in the position which the Church now occupied." The chairman at the same meeting said "he looked in vain for any answer from Mr. Miall or any of his adherents to the frequent requests as to the meaning of the term, 'Religious Equality,' and until they could get a distinct answer upon that subject, he should consider it simply amounted to a desire to reduce the Church of England to the status of a sect, and steal away the golden vessels of the temple and divide the spoil." Now I do most earnestly protest against this gross misrepresentation; if these gentlemen are unable to understand the simplest Nonconformist principles, they ought to confess it, and not meet our arguments with abuse, and impute base motives to us. My friend Mr. Taylor may rest assured there will be no need for him to shed one drop of his blood; we intend no harm to the Church, and I believe with him she is secure against the attacks of the world, and will be infinitely more so when she rises freed from her present chains and trammels. By religious equality in this country, we mean that the State shall not take any cognisance of the religious opinions of its subjects; that no man shall, by reason of his religious opinions, be either harmed or advantaged by the State; that all the churches shall stand on one level, as far as the State is concerned, alike unhindered, unmeddled with, unpatronised; left free to carry on their own proper work, with their own proper power; and as a result of holding these principles, we desire that the special relation of the control and support established between the State and one of the Churches in England shall cease. So long as we have a State-Church in the land we have political injustice. In this we are not moved, as some of my Church friends tell me I am, by "envy, hatred, and malice, and all uncharitableness." I can most solemnly declare that I am not actuated by any such motive, and I am sure I may say the same for those with whom I am associated in this movement. Churchmen fail to see that it is not their Church we are assailing, but the political establishment with which it is incorporated. Our object is not to abase the Church or elevate our own, not to redress any personal grievance, or to promote any denominational ends; we do not want a share of the endowments—we will not have them. Religion, if it be a true service, will exist and flourish best when supported by the sacrificing efforts of living men and women, rather than on the so-called "gifts of our pious ancestors." Personally I have nothing whatever to gain by the attainment of our object, but looking around at the state of my country, I find there to be, the result as I think of an Establishment, a state of chronic civil war, Christian progress retarded and social life poisoned, and I am, in my own mind, convinced that by the removal of this gigantic abuse, the religious life of the nation will be immediately invigorated, and the kingdom of Christ greatly extended in our land. I have always held the opinion that disestablishment would eventually come from within the Church itself, and still hold the same opinion,—this, however, is no reason why we should slacken our efforts. Time is on our side,—the whole current of liberal thought is sweeping public opinion to our conclusion,—what we have to do is to ripen public opinion, to familiarise and educate the public mind on the subject, in fact to take Mr. Gladstone's advice, to educate the nation. We court full inquiries, and if our position and arguments are false and untenable, the more they are discussed and examined, the sooner will they either be refuted or established. (Cheers.)

Dr. MELLOR then proceeded to deliver his lecture, the substance of which has already been given in these columns. It was received with great applause throughout. At the close, on the motion of Alderman LAW, seconded by Alderman SUTCLIFFE, a vote of thanks was enthusiastically passed to the lecturer, who moved a vote of thanks to the chairman for presiding.

Mr. A. ILLINGWORTH, M.P., in seconding the motion, said that the lecturer had shown that, and he believed that the Liberals of the country were going to make short work of this question of disestablishment. (Hear, hear.) They were not going to allow it to linger or to sleep, but would force it upon the attention of politicians, on the House of Commons, on ministers, and even on the House of Lords. The lecturer had shown that they were about to get a strong ally in the agricultural labourer. When it was found out that the cant which was talked about the Church being the great friend and supporter of the agricultural labourers, was rejected by them as contrary to fact, he did not see where the defenders of Establishments could fly to. (Hear, hear.) He believed that within a few years, by the equalisation of the county and the borough franchises, they would enable the agricultural labourers to assist them in doing for the Church of England what had been done for the Irish branch of that Church. (Cheers.) The resolution was then carried.

Mr. GEORGE BERRY, from the stalls, wished to ask the rev. lecturer whether it was not a fact that the Church was educating a million and a quarter of the children of the country, while the Dissenters were only educating some forty thousand.—Dr. MELLOR said that as he had not touched on the question as to what the Church was educating and

what it was not educating in his lecture, he should decline to answer the question. (Hear, hear.) The meeting then dispersed.

PRESTON.

The first of a series of lectures to be delivered in this town during the winter months, under the auspices of the Liberation Society, was given in the large schoolroom of Lancaster-road Congregational Chapel, on Thursday evening last, by the Rev. Elvery Dothie, M.A., of London. Among those present were the Revs. E. Bolton (in the chair), J. Clough, R. J. Orr; Messrs. G. Teade, R. Gardner, F. Mann, J. Briggs, W. Blackburn, T. Thornber, G. Garrett, &c. The CHAIRMAN, in the course of his address, referred to the public services of the Liberation Society and to the effect of the Bennett Judgment. As regards the former he said that they felt indebted to that society—(Hear, hear)—and the nation was beginning to feel its indebtedness to the society; as time went on the people of England would feel intensely their indebtedness to that society for having agitated this great question, for having educated the public mind on a matter which had to do with the highest and most solemn interests of the people. (Applause.) They were encouraged and had great room for congratulation at the progress the Liberation Society's question was making in the country—not so much, perhaps, by any action which Dissenters were taking—for, alas! they found many Dissenters manifesting considerable indifference on this subject—but the question was making rapid progress by the action of those who belonged to the Established Church—(Hear, hear);—and especially as they were aware, by the recent action of those in legal quarters, the question had been marvellously advanced. The Bennett judgment, amongst other things, meant the disestablishment of the Church—(Hear, hear)—it meant, as he conceived, that the Church which had been looked upon and regarded by many as the bulwark of Protestantism could no longer claim that title. (Loud applause.) It had not been rightly claimed for many years past, but now in the eye of the law, men under the shadow of the Establishment could teach any extreme of doctrine from Rationalism to Romanism, and especially they could teach the extreme Romanist principles without any possibility of interference. Mr. Dothie's lecture dealt with three questions.—1. Why was he a Dissenter from the Church of England?—2. Why did he advocate the disestablishment of that Church? 3. What influence might such disestablishment be expected to produce upon religion? The lecture was of an exceedingly clear and comprehensive character, and was listened to with great admiration. At its close the Rev. J. Clough addressed the meeting and announced other lectures of a character similar to that of that evening. The were beginning, he said, to stir up some feeling in the town of Preston before the assembling of Parliament, and they hoped to get up a petition largely signed. (Applause.) After a brief speech from the Rev. J. Orr, and the usual others, the meeting closed.

WEYMOUTH.

On November 26th Mr. Kearley lectured in the Assembly Rooms here. There was a large attendance; R. Gaskell, Esq., in the chair. The Rev. T. Nive, of Dorchester, Mr. J. Lundie, and the Rev. W. Lewes subsequently addressed the meeting, which has produced a very good impression in the town, and led to a considerable increase in the number of the society's supporters.

BRIDPORT.

Mr. Kearley repeated his lecture in the Town-hall here on November 28th; the Rev. R. L. Carpenter in the chair. There was again a large attendance. After the lecture the Rev. F. J. Austin, Mr. A. Reynolds, and the Rev. J. Williams also addressed the meeting, the latter gentleman giving some interesting information respecting the working of religious equality in America. A petition in favour of Mr. Miall's motion was carried unanimously.

CHRISTCHURCH.

On Monday evening of last week a public meeting was held at Christchurch, Hants, in favour of the disestablishment movement. Mr. F. Moser occupied the chair. Mr. Kearley addressed the meeting at some length, and the Rev. J. Fletcher, Mr. James Kemp-Welch, Mr. R. D. Sharp, and Mr. H. W. Jenkins, moved and seconded the various resolutions. The *Christchurch Times* in a leading article says:—"On the whole the meeting was a great success. The large number assembled on such an evening, and the absolute unanimity with which the resolutions were carried, showed how wide and deep the interest of the inhabitants of Christchurch in the foremost question of the day." The same journal says of the lecture:—"We have heard of an audience collected in the Town Hall not many years ago, whose instructions from those who had drawn them together were to 'say nothing, but hold up your hands when you are asked.' It was evident that the audience of Monday night was composed of a different class of persons, who had come of their own accord, and who would test every statement, and every argument. Neither were they disappointed. The lecturer, Mr. Kearley, of the Liberation Society, handled his subject in such a manner as to carry the judgment of all present. In an easy, conversational style, without any claptrap or rhetorical artifice, but by plain, well-arranged statements of fact, and irrefragable reasoning, he carried conviction to every mind that the best, if not the only thing, for the English Church was disestablishment. Not a word was spoken to which any one could take exception;

and yet the argument was complete. The pamphlets of the Rev. J. O. Ryle in particular were dealt with in a masterly manner, and shown to contain so many admissions in favour of disestablishment. Indeed, the great, if not the only good, the Establishment conferred upon the Church was, according to Mr. Ryle's showing, the immense wealth it drew to it. The various points of the lecture, which occupied more than an hour, were thoroughly appreciated by the meeting, and the lecturer on resuming his seat was greeted with several rounds of applause. Resolutions were afterwards carried unanimously, thanking Mr. Keadley for his lecture, approving of the principles of the Liberation Society, and of the persistent conduct of Mr. Edward Miall, M.P., in bringing the subject of disestablishment before Parliament. A petition to the House of Commons in favour of the resolution of which notice had been given for the disestablishment of the English and Scotch Churches, was also unanimously adopted and ordered to be signed by the chairman in the name of the meeting.

PARGATE, NEAR SHEFFIELD.

The Rev. C. Williams lectured here on Nov. 25. Invited to attend, Dr. Potter, of Sheffield, published this notice:—"The Rev. Dr. P. will not sacrifice his self-respect by attending this evening at the Temperance Hall to ask questions of a consecrationist lecturer." An amendment was moved, but lost by a large majority, and the following plain-spoken resolution carried:—"That in the opinion of this meeting the condition upon which the Protestant Episcopal Church was established in this country is no longer fulfilled, in consequence of the recent decision in the Bennett case; the property of the nation ought no longer to be used in paying one set of men for preaching a lie, and another set of men for contradicting it."

BRAUNSTON.

The same evening a meeting was held at the Baptist Chapel, Braunston, under the presidency of the minister, the Rev. J. W. Cole, when addresses were delivered by the Rev. T. Adams, of Daventry, on "The Bennett Judgment and Popish Dangers"; by Thomas Ashworth Briggs, Esq., J.P., on "The State-Church Socially and Politically Injurious"; and by the Rev. J. C. Robinson, of Brington, on "Disestablishment—signs from within." The meeting was well attended, notwithstanding the inclemency of the weather.

MR. KNATCHBULL-HUGHESSEN AND DISESTABLISHMENT.—That part of the recent speech of the Under-Secretary of State for the Colonies which related to disestablishment is to be replied to on the spot where it was delivered, the Liberation Society having arranged for the delivery of a lecture on the subject by the Rev. J. G. Rogers, B.A. He will address Mr. Hughesen's constituents at Deal and Sandwich on Monday and Tuesday next.

ESTABLISHMENT AND SECESSION.

On this subject the Rev. Samuel Minton, a very liberal and distinguished clergyman, writes to the *Christian World* as follows:—"1. Where could anyone find in that letter an indication of my desire to maintain the present Establishment? I carefully avoided expressing any opinion upon it whatever, thinking that one question at a time was enough. I have not the least desire either to obtrude or to conceal my view of the matter. If anyone cares to know, it is simply this: that there is a great deal to be said on both sides, but that the progress of events within and without the National Church inclines the balance more and more every year to the side of disestablishment. The strongest practical arguments for it, in my judgment, are—first, the obstacles which an Establishment is almost certain to place in the way of free intercourse with the sister churches of our own land; and, secondly, the alarming spread of Ritualism within our own Establishment. An Established Church will always be fashionable, and externalism will always be fashionable. When they work together, the truth has a hard fight for it. I very much fear that before long, the danger of the upper classes becoming Romanised will be so imminent, as to make disestablishment a life-and-death question for the nation at large, before which all personal regrets and subordinate considerations will have to give way. If the Ritualists joined the Church of Rome, or formed a church of their own, they would have little power. It is the prestige and machinery of the Established Church which give them the greater part of their influence. Such machinery is peculiarly unsuitable of being worked to promote externalism. The truth, though quite able to utilise it, can much more easily dispense with it. If there was any hope of Parliament carrying through a thoroughly Protestant revision of the Prayer-book, the case would assume a different aspect. But knowing that this is impossible, and that the Prayer-book will remain substantially unaltered, so long as the Church retains its connection with the State, I, for one, have no heart to join any 'Church Defence Society.' I would do anything to defend its Protestantism; I cannot get up, and will not affect, any enthusiasm in merely defending its endowments. 2. The expediency of remaining in the National Church, while it lasts, is another question. The charges brought against me of doing evil that good may come, or of advocating the principle, rest on the assumption that to minister in the Church of England is in itself 'evil,' or, as the word is frequently rendered,

'wicked.' Any clergyman who thinks so ought, of course, to secede at once, whatever the consequence to himself or to others. But my position is, that it is not wicked to remain in the Church of England any more than to leave it, and consequently that each person should follow whichever course he believes will, on the whole, most conduce to the glory of God. I will not stay to argue whether it is wicked, or not, to be a clergyman of the Church of England. I will only remark that the wickedness, if there be any, attaches to every single man that has ever taken orders in that Church. It is simply impossible that any man can believe every statement of her formularies in what would be its plain, natural sense, if it stood alone. And it must be at least as wicked to interpret the 17th Article by the Baptismal Service, as to interpret the Service by the Article. To pick out a single sentence from the Prayer-book, and ask a man whether he believes that, may be as palpable a trick as the Scriptural proof of atheism from the words, 'There is no God.' The moral sense of the nation has hitherto allowed each clergyman to strike the balance between the various statements of his Church on either one side or the other. If this is now ruled to be positively 'evil,' that is, wicked, then we must all secede to a man. Let those who think so urge it. But don't let them speak of it as if the duty were specially incumbent on Calvinists, while the 17th Article remains. For myself, I freely admit that circumstances might easily arise which would convince me that, in my own case, it was expedient for me to secede. If they should, no credit will be due to me for taking the step, inasmuch as it will cost me little or no effort. Meanwhile I must endeavour to do the work lying before me, undeterred by the cross-fire to which it exposes me—from Churchmen for seeking communion with Dissenters, from Dissenters for remaining in communion with the Church of England."

SURPLICED CHOIRS.—The Council of the Free Church of England has informed a clergyman who had asked its views on the subject of a surpliced choir in his church, that they do not approve of such an institution, and will withdraw their sanction both of minister and church if it should be introduced.

ENGLISH CATHOLICS AND THE POPE.—A movement is said to be on foot among the Roman Catholic nobility, in England and on the continent, for bringing about a general agreement to abstain from giving entertainments during the coming season, and from participation in festivities, in consideration of the present distressed state of the Church and of its head.

GREAT SALE OF PEWS.—The last new religious wonder in New York is the new church of St. Bartholomew. It puts all the fine churches of the city into the shade. It is radiant with gold and crimson. The leading pews were knocked off at auction this week, 4,500 dols. being the leading figure. "Why don't you bid off one of our high pews?" said an earnest vestryman to a New York merchant. "I bought a farm the other day for less than what you ask for one of those little pews," was the answer.

ARCHDEACON DENISON MOBBED.—A correspondent of the *Record* writes:—"The East Brent people, provoked beyond endurance, have at last mobbed Archdeacon Denison and his nephew. There was a great disturbance on Friday night, when the archdeacon was sent for to rescue his nephew, whom the mob had threatened with a ducking in a hersepond; and upon his arrival, he (the archdeacon) was pelted with flour and rotten eggs, &c., and got home in a sad plight. The state of feeling in the parish is very sad indeed."

MR. GLADSTONE AND ROMAN CATHOLICISM.—A fresh letter from the Premier's private secretary has been elicited by the report that in a lecture at Madeley, the Rev. Dr. Potter had repeated the statement that Mr. Gladstone is a Roman Catholic, or that he is fast tending towards that faith. Lord F. Cavendish says:—"Mr. Gladstone directs me to inform you that the statement in that lecture as to his religion has been publicly contradicted long ago, and that he regrets it is not in his power to save the credulous from the annoyance caused by the impudent repetition of the falsehood."

REVISION OF THE BIBLE.—The Old Testament Revisers have just brought their fourteenth session to an end. The following members have been present:—The Bishops of Ely and Bath and Wells, Mr. Bensly, Professor Chennery, Dr. Davies, Mr. Geden, Dr. Ginsburg, Dr. Gotch, Archdeacon Harrison, Dr. Kay, Professor Stanley Leathes, Canon Perowne, Archdeacon Rose, Canon Selwyn, and Mr. Aldis Wright (secretary). The revision has been continued to the end of Deuteronomy, leaving chapters thirty-two and thirty-three for the next meeting.

DR. PUSEY ON THE ATHANASIAN CREED.—Dr. Pusey occupied the Oxford University pulpit on Sunday, when St. Mary's was crowded, and Prince Leopold was one of the congregation. Taking as his text, John xii. 48, the learned divine spoke for nearly an hour and a half, referring to the Athanasian Creed, and especially insisting on its peculiar adaptation to missionary work. He warned the undergraduates not to allow intellect to undermine truth; and, in this respect, addressed some significant words to a certain party in the University. The Bishops of Montreal, Quebec, Huron, Ontario, and Toronto have adopted the following resolution on the Athanasian Creed:—"We, the

bishops of the ecclesiastical province of Canada, in conference assembled, hereby express our solemn conviction that the creed commonly called the Creed of St. Athanasius ought to be maintained in its integrity, and we deprecate either the mutilation or disuse of the said creed."

MR. MIALI'S MOTION.—At a conference of the General Baptist Churches of Lincolnshire, held at Boston, Nov. 14, 1872, it was unanimously resolved:—"That this conference, regarding the existence of a State Church as a violation of the principle of religious equality, hereby expresses its cordial sympathy with Mr. Miall in his efforts to promote the disestablishment and disendowment of the so-called Church of England, and that a copy of this resolution, signed by the chairman and secretary, be forwarded for publication in the *Nonconformist* newspaper."—JOHN JOLLY, chairman; WILLIAM ORTON, secretary.

THE GULVAL TITHES CASE.—The attention of the readers of the *Nonconformist* has several times been called to the demand made by the Rev. W. Wriothesley Wingfield, vicar of Gulval, Penzance, for an increased rent-charge, in lieu of tithes, on ground in that parish, cultivated of late years for market-garden purposes. A tedious and costly inquiry has been held at Penzance, before an assistant-commissioner, but no decision has yet been announced. The details of the case would not be interesting to our readers, but they will rejoice to hear that the impression in the neighbourhood is that the rapacious claim of the vicar will be unsuccessful.

A REFUGEE FOR A DRUNKARD.—At the Bedlingtonshire petty sessions, on Friday, before the Rev. Canon Whitley and Jos. Young, Esq., James Hall, pitman, of Cambis, was charged with being drunk and disorderly at Cowpen Quay on the 29th ult. Police-Sergeant Pike stated that on the above date the defendant was drunk at Cowpen, and had gone into the Methodist chapel, where he was annoying the congregation. He went in and removed him, but as defendant still behaved in a disorderly manner in the street, he took him into custody. In answer to Canon Whitley, the sergeant admitted that he had taken the defendant from the chapel, upon which the magistrate said "that the chapel was a public place, and as the act required that the act of a drunkard should be committed in a public place before a conviction could be made, he thought there was no case. It was true the man was drunk in the street after being ejected from the chapel, but then he was not in the street voluntarily of his own free will. If the man had been in a parish church he would have been liable, for the church was a public place, but the chapel was private property. Therein lay the difference between church and chapel. The case must therefore be dismissed."

THE ESTABLISHED CHURCH.—Bishop Magee regards it as extraordinary that while Nonconformists show such anxiety to prove their growing numerical strength, they should "obstinately refuse to take the one single step which would infallibly prove the truth of all their assertions, if they were true." And the one single, and the simplest, step is, "to go to the people and ask them to what denomination they belong." But suppose that you know that thousands of the people who really belong to no denomination would, nevertheless, tell you that they belong to the Church of England, would that be an infallible method of getting at the truth? And that that would happen Bishop Magee knows as well as we do. Speaking at a Church Union at Scarborough, the Rev. T. O. Marshall had the candour to acknowledge that "Now-a-days it cost nothing to belong to the Church. It was the respectable thing to do so, and therefore nearly every one pretended to belong to it, even many of those who went to Dissenting chapels when it suited them to do so." This being the case, Nonconformists will be very simple if they do not continue to "obstinately refuse" to assent to an inquiry which would be utterly delusive.—*Liberator*.

MR. BROGDEN, M.P., ON MR. MIALI'S MOTION.—Addressing his constituents on the 25th ult., Mr. Brogden, the member for Wednesbury, said:—"There was another question before Parliament, though it did not assume the shape of a legislative enactment—he meant the question of the disestablishment of the English Church. The subject was raised on the motion of Mr. Miall for an inquiry into the property and revenues belonging to the Church. He need not say that he voted for the inquiry: it was very important that the public should know what were the revenues and property of the English Church, and no statistical information existed as to how they were obtained, the purposes for which they were bestowed, and the time in which they were given. In dealing with the question when the time arrived, those subjects must be known, or else a manifest injustice might be done, either to one side or the other. Mr. Miall would no doubt renew his motion this year, and he (Mr. Brogden) hoped with more satisfactory results. He thought the Ministry were wrong in resisting it. (Hear, hear.) If the information was prejudicial, they might depend upon it there was something behind—(cheers); and they might take it for granted that, if the Church of England resisted the inquiry, it was because its adherents dare not have it."

DR. HUME'S PRISON AND WORKHOUSE CHAPELS.—It has transpired, in the discussion arising out of the statistical supplements of the *Nonconformist*, that the Church of England in 1851 took credit for the accommodation for worship provided in our prisons and workhouses. At Liverpool all such accommodation was added to, and included in the total of, the sittings in churches belonging to the

Establishment. This is one of the causes of the discrepancies between the figures of the *Nonconformist* and those given by Dr. Hume. Now we protest against this mode of making up statistical returns. In many of our prison chapels—Roman Catholic as well as Anglican priests officiate, and such chapels and places of worship should be regarded rather as common property than as denominational. Take away from the Church of England returns in 1851 all the places and sittings provided in poorhouses, and it will be found that the total is somewhat and considerably reduced. Nonconformists, who now equal, if they do not exceed, in number the attendants at Episcopal places of worship, have as much as Churchmen to do with providing and paying for this accommodation in public buildings. And therefore such accommodation should not be put down to the credit of any sect or denomination. We had no suspicion of this trick of Church statisticians till the controversy about Liverpool arose. The *Nonconformist* is wholly right in not including these sittings in the return of 1872. They never ought to have been put into the returns of the Church in 1851. Of course, the comparison between 1851 and 1872 is all the less favourable to Churchmen in Liverpool in consequence of the mistake twenty-one years ago. But the *Nonconformist* was not responsible for the blunder. Taking more credit than they ought to have done in 1851, they got less than otherwise would have fallen to their lot in 1872. There needs another census, the same in principle as that of 1851, though we submit that accommodation for worship in prisons and poorhouses should not in such a census be reported as connected with any denomination, but should be allotted a column or a line of its own.

—Freeman.

Religious and Denominational News.

HOME MISSIONARY SOCIETY.

On Wednesday evening last a conference of the friends of this society, called by Mr. Samuel Morley, M.P., the treasurer, was held at the rooms of the London Missionary Society, Blomfield-street, for the purpose of hearing a report of the work done since the last conference was convened, and appealing for renewed sympathy and aid. The chair was taken by Mr. Samuel Morley, M.P., and amongst other prominent Congregationalists present were—Mr. Henry Wright, the Revs. Dr. Parker, A. Hannay, S. Hebditch, Dr. Ferguson, P. J. Turquand, W. Roberts, G. M. Murphy, Mr. Sinclair, and Mr. Henry Spicer. The proceedings commenced by a hymn being sung and prayer offered by the Rev. Dr. Parker.

The SECRETARY of the society (Rev. J. H. Wilson) then read a report, which had been drawn up by the committee, stating that on the formation of the society fifty years ago it not merely appointed and sustained its own agents but aided weak churches in England and Wales; and this course was maintained for many years. On the appearance of the census return for 1851 it was revealed that, notwithstanding all the efforts of this and similar societies, and the labours of self-sustaining churches, there were no less than five millions of persons, capable of attending the means of grace, absent from places of worship on the census Sunday. The committee of the Home Mission Society were not behindhand in considering how this state of things might be improved; conferences of county associations were held, and a resolution was come to—First, to maintain the general agency in full strength, but to group villages, and make them centres of aggressive power; second, to establish a new agency, to consist of evangelists, who should visit from house to house, promote cottage services, and otherwise do such Christian work in the country as efficient city missionaries do in towns. Arrangements were made that one-third of the amount of the salaries should be paid by the society, one-third by the county associations, and the remainder by the people amongst whom the evangelists were called to labour. At a conference held in London, this scheme was heartily approved, nearly 5,000l. being subscribed to carry it into effect. Evangelists were appointed as funds served, until last year one hundred were employed. Extraordinary sources of revenue being exhausted, and the ordinary income being now scarcely equal to the demands of the society, the treasurer suggested and called the present conference. The report then quoted the testimony of various county associations, showing the value of the work done by the evangelistic agency. Amongst others, the Rev. W. Robinson, of Cambridge, said:—"I know of no agency equal to this for getting at the hearts and homes of the neglected poor. It solves the great question of Home Evangelisation. We have five evangelists, and, if our funds admitted it, we should soon have five more." The Rev. E. T. Prust, of Northampton, said:—"We have completed the sixth year of our labours, and it may well be said that the work has been carried successfully on. The wonder is that this far-reaching means of evangelisation, this broadcast sowing of the seed of the kingdom, was not attempted long ago." Since the last conference was held, seven years ago, more than 8,000 members had been added to the fellowship of the village churches; voluntary Christian labourers, as Sunday-school teachers and village preachers, had increased by 400; immense numbers of tracts had been distributed, 800,000 copies of magazine literature, and 15,000 copies of the Bible, had been sold.

In considering the work yet to be done, the committee deprecated any reduction of stations or withdrawal of evangelists. Dr. Vaughan said a few years ago:—"It has been said that if you would see the weakness of Dissent you must go to the country; but I can say if you would see the strength of Dissent go to the country and witness what it has resisted and overcome." It was, therefore, a duty and privilege of self-sustaining churches to give the claims of country missions their first consideration, and, without doing less for the heathen abroad, do more for the heathen at home.

The CHAIRMAN on arising was received with applause. In alluding to the fact of their meeting being held in the rooms of the Foreign Missionary Society, he said there was no antagonism between the two societies, as they were in truth carrying out a joint work. As a Home Missionary Society they had a deeper conviction than ever of the value of the work they were doing, but in consequence of the period having elapsed during which help was freely and liberally offered them at the two previous conferences, it was necessary to again appeal to their friends, giving account, and asking an inquiry as to what they were doing, so that not only might the work be carried on but largely increased. It had been said that this Home Mission offered the brightest feature in the present prospects of Congregationalism in England. By its means persons living in isolated positions, to a large extent occupying cottages in sparsely populated districts, were visited by a class of men springing out of the class visited; speaking a language they thoroughly understood, possessing the qualifications needed to make the desired impression. A friend writing from Taunton said that after an experience of many years he knew of no department in the Christian vineyard which afforded so large a return for the money expended on it. The fact that the salaries were not large, generally showed that the agents were true men, and not such as had gone into the work because it offered better prospects than other pursuits. Their friend Mr. Coote suggested the making some provision for the mental sustenance of the evangelists themselves, who worked month after month, and year after year, without any intercourse except with minds very much below their own, to the damage of mental power and possibly of spiritual usefulness. In one or two counties libraries had been established for the supply of books and periodicals for these men, and as the standard of education amongst the people was raised this provision became increasingly desirable. Then there was the question of the increase of salaries. The amount of the average was small indeed, and there was good reason for looking at the question of a somewhat greater remuneration to a class of men who most honestly and earnestly performed their duties. (Cheers.) As to the method of obtaining increased subscriptions the London Missionary Society had sent out deputations to the churches, making a direct personal appeal which had been attended with great success; but it might be difficult to excite a similar interest in home, Irish, and colonial missions. However, if earnest-minded Christian men carefully placed the work before the churches it might be hoped the result would be a fair measure of success. While each of their churches could speak of its own missionary effort, it was notorious that there were districts where, if the society did not help them, the work could not be done. The society was the means of conveying help from the wealthy or more powerful to the weaker districts which needed attention. The rule had been to divest themselves of direct agents. There might have been a much more boastful exhibition made of what they had done if they had maintained the old method of keeping direct communication with agents in the country, and, in fact, acting with them as if they were appointed and paid by the society, receiving from the districts the help which used to be given towards their support. But they had adopted the other plan; they went down to the counties, offering the associations the stimulus of a certain proportion of the outlay in order to induce effort on their part, and by this means deepened the interest of hundreds of members of churches in the work; so that, instead of continuing to send their subscriptions and feeling they had done all that rested upon them to do, they now had the privilege and responsibility of appointing their agents in the various localities, the society helping them to the utmost of its ability. But the funds of the society were exhausted. It had to a surprising extent depended upon legacies, and, however he might be prepared to recommend any one executing a testamentary instrument to insert a substantial clause in favour of the society, it was better to depend upon the living than the dead. (Hear, hear.) Legacies seemed to be failing, and thus was cast upon them the principal and personal obligation which must attach if this work was worth doing, and he had no doubt of the character of their response when thus appealed to. No connection he had ever made with any society had given him more real satisfaction than his connection with the Home Missionary Society. He could say no more to convey his sense of the value of the work which had been entered upon with an earnest desire to promote the glory of God and would gratify all who inquired into its results. (Cheers.) With regard to their financial position during the last two years their expenditure had been 12,551l., which had been met by direct donations to the extent of 8,555l., the balance being met by the sale of stock and the proceeds of legacies. The society's debt might now be taken at about 1,000l.; the income was

falling off and required to be greatly added to. He himself was prepared to work at it in a liberal spirit. (Cheers.) He considered that the matter concerned the reputation of the denomination, which would be disgraced by any drawing back of missionary effort.

The Rev. G. M. MURPHY felt encouraged by seeing so many members at the conference. He would make the proposition that meetings should be called in the various localities around the metropolis; say at Hackney, Kensington, Highbury, and other of their strong points where there were great facilities of railway communication, and many resident Congregationalists.

Alderman ANDREWS (Reading), suggested that the two classes of mission pastors and evangelists should be amalgamated, and employed under the guidance of the ministers, thus saving expense and giving the opportunity of extended usefulness.

The CHAIRMAN said that was literally the course they were pursuing. In return for the money spent they saw results they had never seen before, for, while retaining the men who had honourably served them, they were increasing the other element.

Mr. WM. R. SPICER said the reduction of salaries was the most painful duty the committee had had to discharge; but they could only distribute the money their friends and the churches entrusted them with. They had resolved now to lessen the number of agents rather than reduce their remuneration.

Alderman ANDREWS spoke of the gratifying result of the society's efforts in Berkshire. The county's income had, in five years, increased from £120 to £400, and this was largely owing to the influence of this society's generous aid. Although situated near to London, a more dark, dense, heathenish county hardly exist. This description especially applied to the vicinity of Oxford. Practically, the only real light the people there got was carried by these local agents of the association. He strongly opposed the idea of withdrawing any such aid.

The Rev. W. ROBERTS (Holloway), and Mr. HENRY MASON considered that a larger response would be made to their circulars, if the appeals for the three missions were sent separately, and not, as at present, in one cover.

Mr. SOUTHCOMBE alluded to the beneficial working of the society in Haberton, where Independency was formerly represented by about five persons, and now the society's agent was preaching to congregations of 80 and 100 persons.

The Rev. S. HEBDITCH believed that if the facts which had been placed before them were fully made known, a large increase of assistance would result. He considered that the silence of many in the meeting showed that they were satisfied that the management of the society was economical and judicious, and that there was not much room for improvement. One difficulty that he had seen, was that congregations in that county abstained from giving on the plea that there was a county union which was doing an efficient work. At Nottingham the other day, a table was read showing the amounts given, and Liverpool figured for 8s. 6d. —(laughter)—the fact being that Liverpool was doing its own work. As a country union, he had often wished the Home Missionary Society was richer. There was not, in his opinion, anything more beautiful than to send a godly man into the country, and, in opposition to the ritualistic gentlemen, to talk to the people in the cottages. God's work was being done, and in some of the villages he knew in Gloucestershire, activity was being shown of a very gratifying character. Mr. Hebditch concluded by moving the following resolution:—

That this conference, having heard a report from the committee of the Home Missionary Society of the work it is doing, and its plan of extended effort, and also an appeal from its treasurer, Samuel Morley, Esq., M.P., on behalf of the great objects which the society seeks to accomplish, cannot but feel the most lively emotions of gratitude to Almighty God who has so signally crowned the labours of the society with His blessing. It therefore resolves to promote in every way the interests of the society, and by increasing its permanent income, maintain in the fullest vigour its home missionary and evangelistic operations in the spiritually destitute towns, villages, and hamlets of our country.

Mr. H. WRIGHT seconded the resolution. Instead of the 10l. he usually gave, he should be glad this year to give 50l. (Cheers.) It was time these societies came to the front. They were all in want of money, and increased efforts must be made to prevent their dwindling. He knew that Ritualism was spreading rapidly in the country; but even where the clergy were Evangelical they were at too great a distance from the poor people, who could be more easily reached by men like those employed by the society. He suggested that a meeting should be called at the West-end of London in aid of the present movement, and promised to do his best to make it successful.

Mr. SPICER said he wished to mention that the chairman had put his name down for a donation of 200l., and an annual subscription of 300l. for five years; and Mr. J. R. Mills had written making his annual subscription 200l. Various other amounts were subscribed during the progress of the meeting, the total exceeding 1,000l.

The Rev. A. HANNAY thought that if appeals were made separately for each society they would suffer more than by the present plan. A great point was "shaking" the churches everywhere from their shameful apathy. (Cheers.) He considered that the amount now subscribed annually for the three societies ought to be collected in London alone, in which case the London section would become a more important element than it was at present.

After a few more remarks from members of the committee, the resolution was passed unanimously.

The meeting terminated with prayer, offered by the Rev. W. Tarbotton.

The following is a complete list of the donations and subscriptions:—John Green, Esq., 10*l.* a year, five years; Mr. Bartlett, 5*l.*, and 10*l.* annual; Mr. Homan, 10*l.* 10*s.*; J. R. Mills, Esq., 200*l.* annually; Mr. Gordon, 10*l.* 10*s.*; Mr. Edward Smith, 25*l.*; Mr. H. Spicer, 10*l.* annually; Mr. H. Spicer, jun., 3*l.* 3*s.*, and 10*l.* annually; Mr. W. Spicer, 50*l.*; Mrs. Neale, 5*l.*; Mr. Gage Spicer, 5*l.*; Mr. Newell, 5*l.* 5*s.*; Mr. H. Mason, 5*l.* 5*s.*; Mr. J. Clapham, 10*l.*; Mr. R. Southcombe, 15*l.* a year, five years; Mr. B. Smith, 5*l.* 5*s.*, and 6*l.* 6*s.* annual; Mr. H. Wright, 50*l.*, and 10*l.* annual; Mr. S. Morley, 200*l.*, and 300*l.* annual for five years; Mr. Craven, 10*l.* annual for five years; Mr. K. Welsh, 50*l.*; Mr. Haycroft, 50*l.*; Mr. Sommerville, 10*l.* annual; and Mr. Bradley Hay, 55*l.*

Mr. Henry W. Burgoyne, of New College, has accepted a unanimous invitation to the pastorate of the Congregational Church, Sutton Valence, Kent.

The Rev. J. G. Roberts, after a ministry of ten years in the Independent Chapel, Howden, has signified his intention of resigning his charge at the close of the present year.

The Rev. E. Stanway Jackson has resigned the charge of the Congregational Church at Uppingham and accepted an invitation to the pastorate of Trinity Church, Peterborough.

Mr. W. F. Adeney, M.A. (Lond.), of New College, has accepted a unanimous invitation to the pastorate of the Congregational Church, Acton, Middlesex, and will commence his ministry on Sunday, Dec. 15th.

TAUNTON.—The vacant pulpit of the Silver-street (Baptist) Chapel, Taunton, which has been vacant for six months, owing to the retirement of the Rev. J. Wiltshire, has been filled by the appointment of the Rev. Samuel Burn, of Huddersfield.

THE REV. C. H. SPURGEON.—Before the commencement of the service at the Metropolitan Tabernacle on Sunday morning, Mr. James Spurgeon, who officiated, read a letter from his brother, expressing his great regret at not being able to meet his congregation; and stating that had it not been for a severe attack of rheumatism caught while at Cannes, he would have been in his place that morning.

PRESTON.—At the annual meeting in connection with the Fishergate Baptist Chapel, Preston, on Wednesday evening last, Mr. W. R. Thorp read the report, which stated that at their last meeting it was intimated that by the 1st of July of the present year, the whole of the debt on the said chapel amounting to 1,000*l.*, would be cleared off. Three gentlemen who had left the chapel, declined to pay their promised subscriptions, and there was a deficit of about 140*l.* The committee then referred the matter to Mr. Howard Livesey, who had promised the last 100*l.* His efforts failed to produce any impression on the defaulters, though he proposed that their liability should be made a matter of reference. Mr. Livesey has handsomely proposed to give his subscription unconditionally.

MARGATE.—The annual meeting of the church and congregation meeting in the Congregational Church, Margate, was held on Wednesday, November 27th. About 200 persons sat down to tea, which was provided in the new schoolroom, after which a public meeting was held, the pastor, the Rev. H. W. Butcher, in the chair. The treasurer, Mr. Hitchin Kemp, announced that the remaining debt on the schoolroom and minister's house was 1,300*l.* About 50*l.* would yet be required to meet some few expenses which would be raised through the current year. Votes of thanks were then given to the retiring building-committee, who were appointed in 1867, the pastor, and the friends who had assisted by their gifts in the work now completed. The Revs. A. Burnett, Broadstairs, J. Bartram, Deal, J. Drew, and D. Lloyd, Margate, addressed the meeting.

THE DAY OF INTERCESSION.—The Bishop of London has issued a special form of service for the Day of Intercession, which is substantially the same as that sanctioned by the Primate. In a circular to his clergy, the bishop says:—"If any clergyman considers some other service more suitable for the use of his congregation I shall be ready to consider it with a view to its approval, provided that, as the Act directs, nothing be introduced into it (except anthems or hymns) which does not form part of the Holy Scriptures or Book of Common Prayer. You will, I doubt not, on the Sunday preceding December 30, call the attention of your people to the missionary work and wants of our Church and to the appointment of a day of intercessory prayer, and will urge upon them the duty of attending public worship on that day, if possible, and under all circumstances, in their private and family devotions, of praying the Lord of the harvest that he will send forth labourers into His harvest."

MITCHAM.—A service in connection with the settlement of the Rev. J. F. Poulter, B.A. (Camb.) as pastor of the Church and congregation assembling in Zion Chapel, Mitcham, was held on Thursday evening, November 28th. Brief addresses were delivered by the following ministers, viz.:—Rev. T. Gilfillan, of Campbell-road Chapel, Croydon, on "The Faithful Minister of the New Testament"; Rev. W. A. S. Aubrey, Secretary of the Surrey Congregational Union, on "The True Spirit of Hearing"; Rev. G. Nicholson, B.A., of Union Church, Putney, on "The Mutual Dependence of Pastor and People"; Rev. J. Jacob, of Sutton, on "Essentials of Church Prosperity";

Rev. W. Anderson, of Tooting, on "Duties of Church Members." The Rev. J. W. Wilson, Principal of Elms Hall School, Mitcham, and Mr. R. J. Brand, also took part in the service. Previous to the service, tea was served in the spacious schoolroom, elaborately and tastefully decorated for the occasion by the ladies of the congregation, aided by some of the Sunday-school scholars.

Correspondence.

THE ANOMALIES IN THE 1851 STATISTICS.

To the Editor of the Nonconformist.

SIR,—“Comparisons are odious.” So ran the example on the top line of my writing copy, in my early attempts at calligraphy many years ago. Judging from the effects of your recently published Supplement Tables, the proverb appears still to hold good.

I think you have hit one cause, at least, for the apparent discrepancies between 1851 and 1872, in your suggestion in your publication of the 13th inst.—viz., the temporary character of many of the places of worship included in 1851. In the returns for this city for that year, you will find the Independents are credited with three places, and the Particular Baptists with one place of considerable accommodation, one thousand. Whereas, in the former case, the Independents had only one permanent place, and the Baptists none; two belonging to the former were public rooms hired for Sundays, and only one of these was succeeded by a permanent building; and in the case of the Baptists, who then occupied the Athenaeum Lecture Hall, vastly too large for their accommodation, as you will see by the attendance on Census Sunday, they never succeeded in establishing themselves in Carlisle.

Another reason for inaccuracies in the returns for 1851 is that architects' estimates, &c., were taken in that instance, and thus the accommodation in respect to the permanent places of worship was generally over-rated. Thus, for instance, the Independent Chapel, the return for which I filled on the architect's authority, is set down as accommodating one thousand and fifty. In the returns which will be furnished you for publication, I believe that 600 only will be given as the present accommodation. No doubt this may in some measure be accounted for by the introduction of an organ and widening and altering of seats. You will observe also, that in the case of the Wesleyan and Association Methodist Chapels, now United Free Church Methodists, like causes have operated in diminishing the accommodation. A further reason for the difference in accommodation put down for 1851, and that which will appear for 1872 is—at least, I can speak for the Independent Chapel—that in the former case only eighteen inches was allowed for each sitting; and in the latter case a uniform basis of twenty inches is adopted. And I have every confidence that the returns now being furnished will be much more accurate than those of 1851.

D. H.

Carlisle, Nov. 23, 1872.

THE BRISTOL STATISTICS.

To the Editor of the Nonconformist.

SIR,—It seems your compiler and Canon Mather are agreed as to the amount of accommodation now provided by the Church, as far as they are able to compare notes. It follows then, that if the Canon is correct as to the increase since 1851, and the area is the same in both cases, that the number of sittings in 1851 was greatly exaggerated, and that if this is a sample of the statistics throughout the country in 1851, then all the arguments drawn from these statistics as to the numerical superiority of the Church party, have been based on a fallacy for the last twenty years.

I note that the Canon allows twenty inches for an adult, and fourteen inches for a child. Here may be a source of error in the comparison, if one side makes a more liberal allowance for children than the other. It would be well if both sides took (say) eighteen inches as an average as a basis of calculation.

I will now point out another source of error, arising from the difference in the views of Church people and Nonconformists as to consecration. Since 1851 two chapels, holding together about 1,400, have been sold for secular purposes, and the proceeds applied to chapels in the suburbs; while there are many churches crowded together in the city as little required as these chapels were, and yet they stand and count in the comparison for what they would contain if full, while in the case of St. Werburgh's, for instance, I should suppose that twenty worshippers would be a liberal allowance for the average congregation.

There is one item in the Canon's statistics which is rather startling. He put down the increase of sittings in Redcliffe church as 800. Now, this church has been renewed, but not enlarged that I am aware of, and 800 does seem to me a liberal allowance for increase, though substituting chairs or benches for pews. I should much like to know the number of sittings put down for this church in 1851 as well as 1872.

ENQUIRER.

THE YORKSHIRE CONGREGATIONAL COLLEGES.

To the Editor of the Nonconformist.

DEAR SIR,—You are aware that various attempts

have been made during the last few years to unite our two northern colleges—Airedale and Rotherham. There seemed every prospect of these prolonged negotiations being brought to a successful issue, when, on the 18th of October, at a special meeting of the constituents of Rotherham College, an amendment was carried affirming that a purely theological college at Rotherham was preferable to amalgamation with Airedale. This led to an adjournment until the 12th of the present month, when the following questions will be considered:—

1. Whether or not the proposal shall be adopted to change the college constitution so as to make it purely a theological institution for preparing students for the ministry in theological, Biblical, and kindred studies; but ceasing to provide instruction in classical and mathematical subjects, thus making the college available during a three years' course of theological and ministerial training for the following three classes of students.

2. Whether the college so constituted shall be retained at Rotherham as a separate institution, and a new building be erected on the site already secured without any further reference to the scheme of amalgamation with Airedale, or whether an endeavour shall be made to unite with Airedale in order to the formation of such a theological college by the amalgamation of Rotherham and Airedale in a new building at Saltaire.

3. Whether it is still expedient to prosecute the endeavours to amalgamate Rotherham and Airedale Colleges, according to the scheme proposed by the joint committee, without making the change of constitution a necessary condition of amalgamation.

And, finally, to originate any measures that may be needful to carry into effect the decisions to which the meeting may arrive on the above questions.

Now, Sir, since in the neighbourhood of one of these colleges there is a strong determination to retain it, if possible, where it is, and in the other to press for a scheme which is more like absorption than amalgamation, is it not more advisable that this whole question should be regarded in its broad general aspect. At a time when our whole college system is universally declared to need revision, and when the one point settled is that we have too many small colleges, it would be a fatal step to resolve to perpetuate this evil in a single case.

I venture to affirm that if this question of amalgamation could be separated from local proclivities and left to the intelligent men of the denomination, not 4 per cent. of them would be opposed to union.

At a time when we hope a healthy public opinion is growing amongst us with regard to the evil of multiplying small weak churches, and the importance of uniting such whenever it is practicable, it is most important that college committees should set a noble example of this policy to the churches.

Much has been said and written of late in commendation of councils of reference. Is not this a case much needing to be entrusted to the judgment and arbitration of wise, unbiassed, and disinterested men?

I remain, respectfully yours,

EDWARD STORROW.

Rugby, Dec. 2.

"CHRISTADELPHIANISM EXPOSED."

To the Editor of the Nonconformist.

SIR,—I find in your journal (I know not by whose authority) an advertisement of my tract, "Christadelphianism Exposed," put in conjunction with another work, "Christadelphianism Defended"; the title of my tract being put in large letters to attract attention. The advertisement gives the impression (1) that the work is so published by my consent, and that I have published my tract in combination with another; (2) that I have been in personal conflict with a defender of Christadelphianism; and (3) that my tract is published by the Christadelphian publishers. I need not say that neither of these is the case, and the attempt to give such false impressions might well be called, "Christadelphianism exposed by itself, in the moral corruptness of some tricks used to propagate it."

The only edition of my tract now authorised by me is the fourth edition (enlarged from twelve to twenty-eight pages), which is published (in London), only by Messrs. Hodder and Stoughton, and is not issued by the sanction of author, printer, or publisher in connection with any other work whatever.

Yours, &c.,

CLEMENT CLEMANCE.

LOAN OF IRON CHAPEL.

To the Editor of the Nonconformist.

SIR,—We write on behalf of the committee of the Walworth Young Men's Christian Mission, to intimate through you, to any Christian brethren, that the iron chapel which for the past three years has stood in Lordship-lane is being replaced by a permanent structure, and that early next year the iron chapel will be available to be placed in some other suburban locality where there is a felt need for the preaching of the Gospel.

The committee are prepared free of cost to remove the iron chapel to some suitable locality where there may be an opening for the introduction of the Gospel, but yet not the pecuniary means, at present, for building a permanent structure.

The members of the Mission will be prepared either to undertake the entire superintendence of the services on the Lord's Day, or to co-operate with friends in the locality; their only object being the magnifying of the Lord Jesus Christ amongst the people.

Any communications will be thankfully received by J. E. Treasider, Esq., 6, Paragon, New Kent-road, or by

Yours faithfully,

F. THOMPSON, 212, Camberwell New-road, S.E.

G. A. WOOD, 6, Addington-square, Camberwell, Hon. Sec.

MISSIONARY PAPERS.

No. IX.

We are glad to learn that the winter prospects of the new Home Mission in France (Mission-Intérieur Évangélique), are, on the whole, bright and encouraging. The demand for religious tracts has latterly increased, and tract distribution is becoming more and more a very important feature of the organisation. Several mission committees are being organised where none had hitherto existed, and the old committees are preparing with vigour for their winter campaign by arranging for a large number of meetings for prayer and exhortation, and a more frequent holding of them. The mission is calling forth a wide-spread activity, and within the last few days it was favourably mentioned at the evangelical conferences in the South of France. In some quarters, indeed, the sympathy shown to this work is of a very passive kind, but we think the time is not far distant when the society will be one of the most powerful of the evangelical influences in the sister country. A novel feature of the religious work in France, during the summer months, has been the holding of services in the open air. These have not been infrequent, and congregations varying from two hundred to fifteen hundred persons had thus been brought together to hear the Gospel. The spirit in which the work of the society is done may be gathered from the following paragraph from a very recent report:—

Evangelistic work involving not only speaking, praying, and giving, but also the removal of the obstacles which lie in the way of success. To such well-known difficulties as the pursuits of our worldly interests, a legal spirit and the absence of religious joy, we must add the want of unity in action. Thus, it is undesirable that the fraternal meetings in any district should be ruled by sectarian preferences. What the Apostle says of the Church universal we can say of our home missions: in Christ there are neither nationalities, nor Wesleyans, nor dissenters, whatever name they may bear; but all are one in Christ, and are called to help each other in the broad field of Christian activity. It is natural that every man should desire the success of his own work and the prosperity of his own church, for there is a little of the sectarian in the best of us. But we must not tolerate this tendency in connection with our special work; we must repress it, and by God's help we shall do so. With that help it will be possible for us to avoid the unhealthy ambition which consists in aggrandising one's self at the expense of others, and at the same time the childish fear which makes us dread lest others should profit by the work of our hands. Our successes must not be used to nurse the vanity of any one of us, since the common work for us all is conversion of souls.

A very interesting feature of the work is in the fact that many persons of a superior social position engaged in it. Thus, at Montauban (Tarn-et-Garonne), several students and professors at the Faculty are personally at work. Some of the students have provided themselves with the necessary authorisation for selling Bibles and religious publications at the fairs and markets of the neighbourhood. These young men have realised a marked success. They have repeatedly gone into districts that are entirely Catholic, and there, besides selling their books, they have preached the Gospel to large numbers of persons who had never heard it before. Again, at Bordeaux, four meetings have been established for preaching the Gospel to the people. The correspondent writes, "Everywhere we are received with kindness. Our meetings are presided in turn by laymen and the pastor of the Free Church. In one case the room used for preaching was too small to accommodate the hearers, and when the proprietor was asked what he should do for the next meeting, he replied, 'Well, to make more room, we shall remove the bed and put it in the cellar.'" In another locality, entirely Catholic, the deputy mayor and the *garde champêtre*, both of them Catholics, have expressed a wish to attend the meetings, and have promised to secure good order in case of any attempt to disturb." At present, however, both here and elsewhere, the opposition manifested has been confined to words spoken from the Catholic pulpits and published by the daily press.

Japan.—The American Board of Commissioners for Foreign Missions have entered into the work of evangelising this vast and interesting country in real earnest. One of their missionaries gives the following brief account of his explorations around Lake Biwa:—

Mrs. Gulick and myself are making explorations upon the shores of this beautiful lake, which lies eight miles east of Kioto, and extends about forty-five miles north and south. The basin of the lake supports, within the province of Onin, a population of 670,000, all within the compass of two days' travel. The outlet of the lake is the Yodo, the largest of the rivers of Japan.

The largest city of this province is Otsu, near the southern point of the lake, about eight miles from Kioto. It has probably a population of from 35,000

to 45,000. The second city in size is Hikond, on the north-eastern shore, with a population of 30,000 to 40,000. It is probable that about two or three Europeans had ever been in the city, and never before has a European lady or child been seen here. We are objects of great curiosity to the thousands who throng the streets whenever we go out.

I am, doubtless, the first missionary who has visited this province since the time of Xavier, and the very first Protestant missionary. Kinder treatment can never be bestowed upon strangers than the good people of every class have lavished upon us. In the hotels at which we had put up, we had enjoyed that perfect quiet and seclusion which the inner apartment of a Japanese hotel always affords. In moving through the streets, among the crowds who press around to gain a view of the strangers, nothing but the best of good nature and good manners has been manifested.

It was not all smooth work, however. He went, as directed by his committee, to the city of Kioto, and he thus writes:—

I was early informed that I could stay only upon entering upon some contract with the Government, or into some contract which the Government might approve. I had no desire to enter into Government employ, but was willing to do so, or to teach English gratuitously, if the privilege of remaining in the city might thus be secured. Accordingly a contract for teaching English gratuitously, to a certain company, was presented to me for signature. This would have received the approval of the city council, but for the fact that I struck out the clause prohibiting the mention of Christianity before signing it. The contract thus amended was rejected by the authorities, and I was directed to leave the city at once.

Since the above was written, a change has taken place, and Japan is now free to the introduction of the Gospel. Through the Divine goodness, one of the largest and most promising fields of labour in the world is thus open to the Christian Church. The American Baptists are preparing at once to enter in. Surely, both here and across the Atlantic, all Evangelical Churches will be ready to do their best.

Teloogo.—The Canadian Baptists have a very flourishing mission here, numbering no fewer than 2,500 converts. The Rev. Mr. Clough gives some interesting accounts of the people and the work. He describes Teloogos as black or olive; the coolies, working mostly in the open air, are jet black. They are not Africans, however, but Hindoos. Though, socially, they are degraded to the lowest level, there are many sharp, shrewd fellows among them who are capable of over-reaching even a Yankee. Preaching is made a difficult matter from the conduct of the Brahmins, who are continually on the watch to get the preacher into a trap by proposing some subtle question, and unless he is on his guard and able to turn the tables upon the questioner, the derision of the whole audience falls upon him. The people are not ignorant of art and science. Three thousand years ago they understood algebra, astronomy, &c. In architecture they rivalled anything found in Europe. Their religion is a compound of superstition and prejudice. Brahma—Vishnu and Seva are their principal deities, but they have an innumerable quantity besides. They seem in fact to worship everything by which they obtain a livelihood. The farmer worships his plough, the carpenter his tools, &c. They believe in the transmigration of souls, and their fatalism hardens their hearts against the sorrows and afflictions of their fellows, while caste, like a great upas-tree, sheds a deadly blight on all classes. Nevertheless, the progress of the Gospel among them was positively marvellous. Missionary prospects now are everything that could be wished. The demand for missionaries is far greater than the supply. The railways that now intersect the country are doing more than any other secular agency to break down caste.

The same missionary society reports favourably concerning *Burmah*. In one association alone (the Bghai), there are forty-one churches, with 1,596 members. Last year 103 persons were baptized.

Among the smaller missionary societies, one of the most vigorous is that of the German Baptist Churches. One of their fields of labour is in South Africa. The tribes among which the work is done are the Kaffirs in Umjuz, and the Fingoes in Kolieve. The agencies are, public preaching, Sunday and day-schools: all reported as flourishing. In the district of King William's Town, they have eight stations with 256 members; besides these there are stations in several surrounding places, with, altogether, a membership of 400 persons. The religious services comprise, two on the Sunday, a prayer-meeting weekly, monthly and quarterly conferences, and Sunday-school and missionary anniversaries.

The *Chronicle* of the London Missionary Society is unusually interesting this month. The work among the Bechuanas, in South Africa, seems to be attended with marked success. Both materially and spiritually the progress has been very gratifying. In the South Seas, some notion of what is being done may be gathered from the following account of anniversary meetings recently held in Borabora:—

The adult meeting was held on the 8th of May last. An address was delivered in the early morning, and prayers offered for a blessing on the proceedings of the day. A cheerful spirit pervaded the meeting, which was taken as a token of a happy day. A large number were gathered in the church at ten o'clock for the missionary meeting. The deepest attention was paid to the delivery of the latest missionary news I possessed. There were thirty-six who took part in the meeting. Many of the speeches were thoughtful, adapted to the time, and delivered earnestly. The presenting of the contributions is a time of great excitement. All are

listening to know the amount of each other's offerings. The amount collected was 150 dols. 87½ cents., giving an increase of 12 dols. 37½ cents. over that of last year. All the members of the church contributed, though a few only gave a sixpence, while others gave a dollar and two dollars. The above total comprises 391 contributors. The children's meeting was held on the 10th following. Our missionary friends and our friends from the missionary ship were with us, and gave quite a zest to our children's day. The feast was prepared in our fence close to our verandah, where our friends were seated. The children, their parents, and their teachers were dressed in their very best. All the girls and young women were in white and looked very pretty indeed. I passed the examination into the hands of Mr. Green, who, at the close, expressed himself as delighted with the manner in which they recited their pieces, and their good behaviour. I had taught them some new tunes, which they heartily sang. The children were then arranged for marching, each one bearing a flag. Two were selected from each class to carry a large banner, inscribed with some appropriate motto, before the class. The teachers and young people were as proud as the scholars in waving their flags in the air. The people were charmed by the beauty of the procession as it passed through the gate into the fence, marched up to the house, forming a semi-circle before the friends, and sang to them a favourite hymn. After the feast the contributions were presented: total collected, 101 dols. 68½ cents. This exceeds that of last year by 30 dols. 10½ cents. The number of children and young people who gave a missionary offering amounted to 329. Total of subscriptions from church and school, 252 dols. 56 cents. Increase this year of 42 dols. 56 cents. Over seven ninths of the population contributed this May for the spread of the Gospel. This is pleasing.

This year the offerings of several children who died were presented for them. Not only is this the custom with the parents for the children, but also for the friends of deceased members of the Church. Their legacies are presented for them. This custom has now spread throughout all these islands, and much money for the heathen is obtained in that way.

Reports from the various fields of the Baptist Missionary Society are, in the main, encouraging. The Rev. T. Richard, of the Chinese Mission, says that almost everywhere he finds people disposed to listen to the Gospel and to receive copies of the Scriptures. During the year there have been six additions by baptism, and at Tsungkia there are several Chinese who do not practise idolatry, but join in singing Christian hymns, many of which they have committed to memory. Messrs. Smith and Thomson, two of the missionaries in the Cameroons River, West Coast of Africa, have been exploring the country inland, with the most encouraging results. Whole villages and towns are prepared to receive the Gospel, and, with this view, the missionary staff is being divided so as to occupy the new territory. The entire Bible has been recently translated in the Dualla tongue, chiefly used in the entire district.

The society has recently sustained the loss of one of its oldest missionaries—the Rev. John Jenkins, of Morlaix, in Brittany. Mr. Jenkins commenced his missionary work about thirty-seven years ago, and first in connection with the Baptist churches of Glamorganshire. Since 1843, however, he has been connected with the parent society. Mr. Jenkins gave much attention to the preparation of tracts in the Breton tongue, and especially to a new version of the New Testament. Colporteurs were soon engaged, and, by the baptism of a few converts, the foundation of a Christian Church was laid. The chapel was completed in 1846, Mr. Jenkins collecting a large portion of the funds in Wales and in this country. The New Testament was completed in 1847, and three thousand copies printed at the cost of the British and Foreign Bible Society. Assisted by colporteurs, by schools & domicile, and by much itinerating, Mr. Jenkins contrived to spread the Gospel in the district around Morlaix, and eventually built a chapel at Tremel. To these labours there were continually opposed the calumnies and enmity of the Romish priesthood. Mr. Jenkins overcame all obstacles. He won the esteem of all classes, and retained to the last the affection and confidence of the committee and of all who were introduced to his intimacy. His end was in beautiful harmony with his life of faith.

THE EDUCATION ACT.

LONDON SCHOOL BOARD.

At the weekly meeting on Wednesday Lord Lawrence announced the resignation of Sir Thomas Tilson, one of the representatives of Lambeth, on the ground of ill-health, and also that 100£ had been sent from a committee of ladies, through the Baroness Burdett Coutts, with a request that it should be devoted to the furtherance of a feeling among the children attending the board schools of kindness towards animals. The latter document was referred to the School Management Committee. A deputation of managers of efficient denominational schools came before the board, and complained of the unnecessary expense about to be incurred by the board in building new schools in districts in which there was already sufficient school accommodation. Lord Lawrence promised that due attention should be paid to the representations which had been made, and assured the deputation that the board were really endeavouring to supply efficient education without subverting the establishments which already exist.

The Bylaws Committee of the London School Board have just presented a valuable report, showing the work which has been accomplished during the past quarter. It appears that 6,946 notices A have been issued, and that 4,701 children have been sent

to school as the result of this preliminary step. The parents of 1,317 children on whom notice A produced no effect were served with notice B, and 904 additional children were consequently sent to school. In 146 cases it became necessary to take out summonses, of which forty-three were withdrawn, leaving 103 to be dealt with by the magistrates. In thirty-four cases the parents were fined, thirty cases were adjourned chiefly on the promise of the parents to send their children to school, and two cases were dismissed. These figures give of course a very inadequate idea of the total number of children sent to school during the quarter, as many parents send their children without notice at all; and the result of the returns from such schools as have furnished them is as follows:—The total average attendance during the quarter was 186,648, showing as compared with the previous quarter an increase of 11,311. In refutation of the statement that board schools are only filled at the expense of other schools, the report points out that of the increase of 11,311 there is an increase of 4,920 in board schools, and of 6,391 in voluntary schools. The committee have no return as yet from Southwark, and they think that estimating this the total increase may be fairly set down at 13,000. Between 4th of March and the beginning of July the increase is reckoned at 11,000, and the grand total increase therefore in average attendance from the former of these dates up to the end of the time covered by this report would be represented by 24,000 children. —*Pall Mall Gazette*.

EXETER.—The vacancy in the Exeter School Board has been filled up by a walk over by a Conservative, who has taken the place of a Liberal member of the board. The Conservatives would have allowed a Liberal to have taken his seat without a contest, provided the candidate was one of their own choosing. But the Liberals nominated a gentleman opposed to the 25th clause, and this caused a split among the Liberals; and their candidate's chances being thus hopeless, the Conservative was allowed to go in to save the expense of a contest.

MANCHESTER.—The vacancies in the Manchester School Board have been filled up without a contest. Mr. Charles Darrah and the Rev. Canon Castwell have retired, and the vacancies will be filled by Mr. J. W. Maclure and Mr. Joseph Thompson. As the two deceased gentlemen whose places have now been filled were respectively Churchman and Non-conformist, and their successors represent the same bodies, the state of parties on the board is not changed.

CROYDON.—The following remarkable resolution has been adopted by the Croydon School Board:—"That this board memorialise the Education Department, praying that some other agency may be empowered to manage the remission and payment of fees in the cases of children of indigent parents, inasmuch as the board is in its nature quite incapable of distinguishing satisfactorily between such cases as really deserve assistance and such as do not, and consequently any action taken by this board in this matter must tend more and more to the demoralisation of the poorer inhabitants of the parish."

THE WESLEYANS AND THE EDUCATION QUESTION.—Yesterday morning the committee appointed at the last Wesleyan Conference to take the education question into consideration, met at the Wesleyan Mission House, Bishopsgate-street. The committee consisted of the members of the General Education Committee appointed by the Conference, and which is charged with the administration of educational matters, of the members of what is known as the Committee of Privileges, a committee whose duty it is to protect the rights of the Conference generally, and of one minister and one layman, elected by the district meetings held in September last. Thus, the laymen sitting at this committee have an equal voice with the ministers, and this is an important fact in connection with the debate. In spite of the miserable weather more than a hundred and fifty ministers and laymen attended—the Rev. Luke H. Wiseman, President, in the chair. The whole morning was spent in a prolonged discussion. At the evening sitting, the Rev. William Arthur, in one of those able and earnest addresses which he has delivered on each occasion on which the education question has been thus discussed in Methodist representative bodies, moved the following resolution:—"That, considering the difficulties of the denominational system of education, this committee judges it desirable that future legislation, while showing just regard of existing interests, should gradually merge the existing system in one of united unsectarian schools, with the Bible, under school boards." Mr. S. D. Waddy seconded the resolution, contending that the resolution which had previously been carried pledged them to the adoption of the one proposed, as otherwise they would be in the position of declaring that the Bible should not be used in some schools. The Rev. S. Coley moved, as an amendment, "that, in the opinion of this meeting, it is inexpedient to adopt any course which would tend to impair the efficiency of the existing connexional day-schools, or to discourage their increase." He believed that some of the questions which had arisen were not so much the questions of the people of England as of the parties of England. Nonconformist jealousy of the Established Church had had something to do with the matter. He thought, if they adopted the resolution which had been proposed, that there would be no middle course, but they must drift on to secularism. Mr. W. W. Pocock seconded the

amendment; and the Rev. W. B. Pope rose to speak, but it being half-past eight o'clock, it was arranged that he should open the debate this morning.

Epitome of News.

The Rev. Canon Kingsley preached before the Queen on Sunday in the private chapel at Windsor. The Dean of Westminster and Lady Augusta Stanley have left the Castle.

Sunday was the twenty-eighth birthday of the Princess of Wales, and the event was celebrated at Sandringham with considerable festivity. After attending service in the morning, the prince and princess, and a circle of distinguished guests, including the Premier and Mr. Forster, M.P., paid a visit to the Mews, in which the school-children of the surrounding parishes were regaled with a substantial tea and received divers winter gifts. It has been usual to light an immense bonfire on Sandringham Heights, but on this occasion (apart from its being Sunday) the faggot wood was reserved for the cottagers.

It is said that the Queen has addressed an autograph letter to the Lord Chief Justice of England expressive of Her Majesty's warm and cordial acknowledgment of his great services at the Tribunal of Geneva.

Parliament is further prorogued till Thursday, the 6th of February, then to meet for the despatch of business.

Lord John Manners and Mr. Vernon Harcourt were last week on a visit to Mr. Disraeli, at Hughenden Manor. Viscountess Beaconsfield is better, but still in a precarious state of health.

Lord Chief Justice Bovill is reported to be still improving, but he remains very weak.

The powers of the Endowed Schools Commissioners are, by a notice in Friday's *Gazette*, extended till the 31st December, 1873.

The powers of the Judicature Commission have been enlarged.

The *Daily News* announces that Mr. F. O. Martin, who has been Acting Charity Commissioner during the absence of Mr. Hobhouse, Q.C., has been appointed a permanent member of the Commission.

The *Pall Mall Gazette* says that Mr. Carlyle is in the full enjoyment of his usual vigour and good spirits, and takes his daily walks with surprising power of limb.

It is stated that Lady Doughty is better. The taking of the evidence which she was to have given in the Tichborne case is therefore postponed.

The *John Bull* believes that the Tory party will cordially support the claims of women, themselves householders and possessors of property, to the electoral franchise, believing that the right to a vote should be given with regard to property and not to sex.

A second petition under the Ballot Act has been filled in respect of the Barnstable municipal election, the seat of Mr. John Dennis Young, Conservative, having been petitioned against on the ground of bribery.

Two hundred and forty farm-labourers from the midland counties left Liverpool on Friday for Brazil. Four hundred more will sail December 13th, and 500 more for New Zealand about the same time.

One thousand pounds of the balance of the Hartley colliery fund has been devoted to the relief of the sufferers by the Falsall calamity. A large subscription has also been raised.

Three thousand pounds—including £400 from the Queen—have already been subscribed in this country for the relief of the sufferers by the inundations in Central Italy.

On Friday a deputation waited on the Home Secretary in reference to the high prices of provisions and coals. In the course of his reply Mr. Bruce intimated that it was the intention of the Government to deal with the Land Laws during the next session.

Lord Zetland is to receive the vacant Garter, resigning the Order of the Thistle.

The Bank directors have reduced the official rate of discount from 7 to 6 per cent.

A goods train and a coal train came into collision at Norton Junction, on the North-Eastern Railway on Friday. Two men were badly injured.

Sir John Bowring was buried at the New Cemetery, Exeter, on Wednesday. The funeral was largely attended, several of the leading men of the city and county being present. The Exeter Town Council on Wednesday passed a resolution expressing their deep regret at the death of Sir John, and their sense of the loss the city and country generally had sustained by his decease. The committee of the British and Foreign Unitarian Association held a special meeting on Tuesday, and passed a vote of condolence with Lady Bowring and her family.

Another meeting, under the presidency of Mr. Bradlaugh, was held, in avowed defiance of the Ministerial prohibition, on Sunday, in Hyde Park, when petitions were agreed to praying the Queen and the two Houses of Parliament not to assent to the Park Regulations proposed by Mr. Ayrton. A Republican meeting was held on Sunday at Sheffield, at which Mr. Ayrton's conduct was violently denounced, and one of the speakers announced his intention of going to Hyde Park next Sunday and deliberately breaking the published regulations.

With a view to perfecting the organisation of the Liberal party in Birmingham, the Liberal Association

of that town have initiated a series of ward meetings. At the first of these Mr. Dixon, M.P., presided.

A sad accident to a wedding party occurred at Morpeth. The bride stepped out of the train while in motion, and was thrown down between the wheels and the platform. She was seriously crushed, and was conveyed to the Newcastle Infirmary.

On Friday the Associated Steam Coal Proprietors of Monmouthshire and South Wales met at Cardiff, and resolved upon making a reduction in the wages of their men at the rate of ten per cent. The notices will take effect from the 1st of January.

The total number of railway bills for which plans have been deposited at the Board of Trade, is this year 187, as compared with 206 twelve months ago.

The Epping Forest Commissioners again met on Monday, when Mr. Nelson, the city solicitor, applied for orders restraining several persons from destroying trees and otherwise disafforesting land belonging to the place. The applications were granted.

A homeless fellow, named Munday, who has lately amused himself by alarming some residents of Peckham, and conveying to the ignorant the idea of an apparition, has been captured, and was on Friday brought before the Lambeth police magistrate. Evidence having been given showing the terror which the prisoner had created, a remand was ordered.

About 2,400 men belonging to the London Gas Companies have struck work in consequence of the dismissal of two unionist stokers. As through this step the supply of gas may be insufficient in some districts of the metropolis, the superintendents of police have been instructed to take immediate measures to reinforce the men on duty in the streets, and, if necessary, to telegraph to the commissioners for instructions.

The nomination for the City of Cork took place on Monday. Mr. James E. Pim, Conservative, and Mr. Joseph Phillips Ronayne, Nationalist, were the only candidates proposed.

Telegrams have been received in Liverpool from Pwllheli, Carnarvonshire, announcing the total loss of the steamer *Dalmatian* and thirty-five lives. The *Dalmatian* left Liverpool for Palermo on the 20th; was caught in the gale which prevailed on the night of the 26th, and is believed to have struck on a ledge of rocks known as Hell's Ridge.

On Monday evening Sir Donald McLeod, in attempting to enter a train in motion at Gloucester-road station, fell between the carriages and platform, and received injuries which caused his death a few hours afterwards, both legs and the left arm having to be amputated. The unfortunate gentleman, who recovered his consciousness before he died, was taken to St. George's Hospital, where Mr. Rouse attended to his injuries. Sir Donald McLeod was a C.B., K.C.S.I., &c., and was Lieutenant-Governor of the Punjab from 1868 until May, 1870.

Sergeant Bates, of the United States Artillery, who had undertaken to carry the American flag from the Scottish border to London, believing that it would meet with no insult, completed his journey on Saturday at the Guildhall, London, and his experience has justified his expectation of friendly feeling towards his country.

The Archbishop of Canterbury has conferred the degree of Doctor of Divinity upon the Rev. Edwin Abbott-Abbott, M.A., Headmaster of the City of London School.

At the opening of the Manchester Assizes on Monday, Mr. Justice Lush, in his charge to the grand jury, remarked that there had been a considerable diminution of offences throughout the country, and that, in consequence, fewer winter assizes were being held than in any year he remembered. Last year fourteen commissions were issued, while this year the number was nine.

A woman who keeps a stall in Liverpool stabbed a boy on Saturday night, as she says, for taking an apple from her stall. The woman was taken before the magistrates yesterday, and was remanded. Subsequently the boy died, so that the charge will be one of murder.

FOREIGN MISCELLANY.

On Friday the Duke of Edinburgh left Berlin on his return, *via* Darmstadt, to London.

We learn from Madrid that no more bulletins will be issued respecting the King's health, His Majesty being now so far recovered that he is able to sit up.

It is said that the wife of Père Hyacinthe had all her fortune in the bank of Bowles Brothers, and that both are now penniless.

The anniversary of the death of Mendelssohn has been the occasion in various towns in Germany of performances of his work.

During the past year the income of the several schools in the United States of America has very nearly reached the sum of 100,000,000 dollars. No fewer than 93,000 male and 127,000 female teachers have been engaged in 140,000 schools of various character. These schools have been frequented by 3,621,966 boys and 3,587,942 girls.

ANOTHER FEARFUL MASSACRE BY FIJIANS.—The following is an account from Captain Brodie, of the schooner *Lavinia*, which has arrived at Sydney from the Solomon Islands, of a terrible catastrophe, which occurred on board his vessel, and which was instigated no doubt by the outrages, which have and are being committed on the natives by vessels in search of labourers:—"On the 26th of April we anchored in a small bight on the eastern

end of the Florida Islands. We fished there for ten days, the chief, Domo, rendering his assistance in keeping order among the natives ashore. On Monday, the 6th of May, we arrived at Moboli, but the natives indicated treachery, for not one of them would move without having all his war implements with him. I told the crew to be very cautious while we were on shore, and if there was any danger to come on board at once. On the 10th, I left the vessel to look for another harbour, and when about 600 yards off we heard a shout, and on looking towards the shore we saw a native swimming off to the boat. We pulled towards him, and found him to be one of our own men. The Florida natives were yelling and brandishing their spears at us, and I surmised that there must be something wrong. We pulled up to the schooner, and jumped on board altogether. Seeing no natives on deck we rushed to the hatches to see if they had got possession, but there was not a living soul on board, but we saw one of the most horrible sights imaginable. James Shearer was lying alongside the windlass with his head split open, and several wounds in his side; Charles Wolfans, lying amidships, with his head battered in, and his brains scattered over the hatches; George Sellars was lying aft with his head almost severed from his body. Shortly after we got possession of the schooner, our own natives rushed out of the bush into the water, and we picked them all up. We then learned that chief officer Francis Warnham and Edward Nichols had been murdered on shore, along with three of our natives. Everything was carried away—including the stores, chronometer, sextant, ship's papers, charts—in fact everything that the natives could carry away safely was taken out of the vessel."

HOW IT STRIKES A STRANGER.

December 2, 1872.

Mr. Lowe, to the amusement of some, and the annoyance of others, has once more shown how signally incompetent he is to keep his temper, and obtain the confidence of the Liberal party. On Wednesday last the first meeting of the new Liberal Working Men's Association for Westminster was held in Pimlico. This association has been set going by a few well-known Westminster gentlemen, Mr. Potter, Mr. Beal, Mr. Carr, and Mr. Arnold, who have simply no other object in view than to reassert Liberal domination in Westminster. They have got to my knowledge a most up-hill task before them, for there is no denying the fact that Mr. Smith, the present Tory member, is exceedingly popular, and apart from his Conservatism, is deservedly so. His charming manners, his generosity, his advocacy of local and metropolitan rights, make it very difficult for Liberals to vote against him, and he will lend enormous strength to the second Tory candidate at the next election. Therefore Mr. Potter and his friends deserve all possible assistance and encouragement. On Wednesday, as I have said, their first meeting was held. Sir T. F. Buxton, the adopted Liberal candidate for Westminster, was present, and so were Mr. Hughes and Mr. Mundella. Sir T. F. Buxton in moving the first resolution sought to explain what was meant by the unpopularity of the Liberal Government. In some respects he admitted that the Government was in advance of the time, but he also thought that the action it took in other cases, as in that of Epping Forest for example, was unwise. Mr. Potter, who spoke next, happened to say that he had received letters from a number of distinguished people, including Mr. Lowe, who desired that their attendance might be excused, but expressing sympathy. In next morning's *Times* came a curious and most characteristic sputter from Mr. Lowe. He had taken offence at something, either at the allusion to Epping Forest, or to his supposed sympathy with a Liberal Society, and he ordered his secretary to write at once to Sir T. F. Buxton and send a copy of the letter to the *Times*. Probably he took a cab to Whitehall, and got the letter off within ten minutes of his arrival. Anyhow it shows marks of the most foolish, weak, and passionate haste. The secretary was instructed to inform Sir T. F. Buxton, that Mr. Lowe had been asked to attend the meeting, and that he had replied that he was unable to attend, and was not an elector of Westminster. He, Mr. Lowe, was "therefore surprised at the manner in which his name appears to have been introduced into the proceedings of the meeting, and will take means for publicly correcting the statements to which he has called attention." What could possibly be more stupid? Mr. Lowe ought to be pleased that we can still consider him as favourable to an attempt to organise the Liberal cause, and not angrily disavow it as if the supposition were a personal insult. But the truth is, that not only is he Conservative, but that he is cursed with a miserable pettish ill-temper which must make life a burden to him. It is not the ill-temper of a man, but that of a child teething, and mixed up with it

is a most disagreeable capacity for pleasure in the consciousness of having wounded and offended other people. A wasp is supposed to possess the nastiest and ugliest disposition amongst living creatures, but a wasp really does suffer when it stings, and never stings except in self-defence. Mr. Lowe will sting for pure pleasure, and enjoys the operation as if he were sipping wine. Sir T. F. Buxton and Mr. Potter are naturally affronted—and not only so, their difficulties are increased. They cannot with any face ask for Liberal suffrages to keep a Chancellor of the Exchequer in power, who casts them off publicly, and denies all acquaintance with them.

Talking about Westminster, reminds me to observe that it is a pity its political history has never been written. It would be well worth reading. Walking through the decorous streets of Pimlico, and St. George's, Hanover-square, it is almost impossible to imagine that the borough has been torn by the fierce strife which distinguished it so pre-eminently in years gone by, and has left its mark on the records of the House. For a long time before 1780 it was entirely aristocratic and did what it was told to do by the Duke of Newcastle and the Duke of Northumberland. But about 1780 a breath of wind began to blow, which ultimately broke up the frost and set all the rivers free till they became torrents. The Westminster electors formed an association which had for its object the reform of the representative system, the reduction of the national expenditure, and the arrest of the ruinous American war. The result was the election of Mr. Fox, after a poll of one-and-twenty days, by a majority of 626 votes. In 1788 there was another great struggle, with another twenty-one days' poll, and Lord John Townshend was successful after an expenditure of fifty-thousand pounds. Let my readers imagine if they can a twenty-one days' poll in London, and the throats of the independent electors fed by fifty thousand barrels of beer! In 1807 came the historical contest in which Sir Francis Burdett was engaged. He was lying ill in bed from a duelling wound, and was nominated without his knowledge. So popular, however, was he, that he distanced all his competitors with the utmost ease. But one of the most curious chapters in the Westminster annals, is the case of Mr. Murray, in 1751. A petition was presented against the return of Lord Trenham in that year, and the High Bailiff, the returning officer, was summoned to the bar of the House, to tell how the election had been conducted. He complained of ill-treatment by Mr. Murray, and the House resolved that Mr. Murray should be heard at the bar of the House on his defence, and that meanwhile he should be taken into custody by the serjeant-at-arms. These were the days of high prerogative, and the House then had an authority which for a long time past has been allowed to slumber; but even in 1751, the proposal to imprison a man before the opportunity had been permitted to him of saying a word by way of explanation or excuse, was considered very extraordinary, and was most warmly opposed. It was pointed out that no complaint had been made till eight months after the alleged offence had been committed, "whereas in one of the highest offences which can be committed by words, *which is that of denying the king's right to the Crown or denying the Trinity*, the information must be brought in three or four days after the words spoken." How strange is this parallelism of crime, and how odd, in these days of permissive damnation and open proclamation of the rights of the House of Stuart by ritualistic Jacobins, is the degree of enormity assigned to these offences! However, Mr. Murray was apprehended, and after due examination of witnesses, it was considered proved that at the head of a mob of a thousand men or more, he had sworn that the High Bailiff should make his return in the middle of Covent-garden, and not in the portico, and that when the High Bailiff was going away, Mr. Murray had cried out, "Will nobody kill the dog?" It was then resolved that Mr. Murray should be brought to the bar of the House to receive his sentence upon his knees. But he would not go upon his knees, and the House thereupon further resolved that his refusal "in an insolent and audacious manner," was a "high and most dangerous contempt of the privileges of the House." He was therefore committed to Newgate, and denied the use of pen, ink, and paper, or the access of his friends. No person, it appeared, had ever before refused to kneel, except "during the usurpation which began in the reign of Charles the First," and doubtless the House of 1751 thought the world was coming to an end. In Newgate, which in those days was little better than a covered-in Fleet Ditch, Mr. Murray nearly lost his life through the gaol distemper, a horrid fever which infested the prisons of the country, and at times was bold enough to come into court

with the prisoners and swiftly sentence to death both judge and jury with summary execution. The House thought of removing him in order to save his life, but his physicians decided that his health would not stand the removal, and so he lay in Newgate till the prorogation, when the authority which committed him being at an end, he was immediately released. So far as I know he was the first person who resisted the extravagant and illegal pretensions of the House to the jurisdiction of courts of law. In olden times they were perfectly monstrous. If a member was "shouldered" in coming up the stairs, the offender was imprisoned, and the punishment for being present at a debate and taking notes was as severe as that for burglary now.

At the ultra-Tory meeting at Bournemouth the other day, when Lord Salisbury issued his manifesto, the district clergy were amongst the speakers, and the Vicar of Christchurch, I believe, had something to say. The speeches are not reported at full length, but we may take it for granted that there was something in them about Mr. Miall's attack upon the Church. Anyhow the toast, "The Queen, the Head of the Church and State," was enthusiastically drunk, and the motto, "Church and State" decorated the hall. Not very long ago the present writer happened to be at Bournemouth, and went over to Christchurch as a matter of course to visit the famous minster. To his utter amazement, what should he see close to the font but a most elaborate monument to Shelley, the poet, inscribed with a verse from his "Adonais." Probably there never lived a more determined enemy to the Church than Shelley. His enmity was far more contagious and dangerous than that of Lord Byron, because his life was so pure. On searching about for a reason why Shelley should be enshrined at Christchurch, an explanation of the mystery soon presented itself. Hard by is Boscombe House, where lives Sir Percy Shelley, son of the poet, and what is of more consequence, landed proprietor, and a person of influence in that region. The Shelleys, in fact, are eminently respectable people, and the church dare not affront them. "Comment," as a penny-a-liner would say, "is superfluous." I would advise that the next meeting of the Bournemouth Conservative Association, or of the local Church Defence Association, if there be one, should be held in Christchurch Minster, and that Lord Salisbury should take the chair at the base of Shelley's statue. C.

NOTANDA.

Admirers of Pope received quite a shock when "F. S. A." the other day wrote to the *Times* informing the world that the house in Plough-court, Lombard-street, in which the poet was born, and passed his early years, was being demolished. To those interested in memorials of departed genius this will, perhaps, appear a sacrilegious act; sentimentalism has a fine opportunity for making itself prominent, and no doubt a feeling that the demolition ought not to have taken place will cross the minds of very many. However, Pope, who never stood as a man very high in public estimation, has latterly fallen still lower, the researches of the Rev. Whitwell Elwin, together with letters of the author of the "Dunciad" recently come to light, conclusively proving that however well he wrote, he is not one whose memory is worth keeping very green, apart from his writings, a recent reviewer going so far as to say, we "are almost forced to the conviction that Pope could not think a true thought or speak a true word." A pretty epitaph this! Yet none too sweeping will be the verdict of a majority of readers of Mr. Elwin's volumes, for every fresh investigation seems to leave the writer of the "Essay on Man" less worthy of estimation than before. His life would seem to be one long tissue of duplicities, friend and foe alike being imposed upon; even the "Odyssey," it turns out, being in great measure the sole work of assistant translators; though their employer took good care that the lion's share of the remuneration, as well as the fame, should fall to himself. Not much concern was expressed when the whereabouts of Pope's skull was recently mooted, and it does not seem likely that many tears will be shed over the debris of his birthplace.

By the death of Mrs. Mary Somerville, which took place at Naples on Friday last, a foremost name is removed from the list of English authoresses. Mrs. Somerville was, however, much more than a writer, and it is given to few of her sex to suddenly acquire the recognition of the philosophic world by recondit investigations in the direction of chemical astronomy, and similar scientific studies. Had she lived to the 28th of this month, Mrs. Somerville would have entered her ninety-third year. In 1831 she published her "Mechanism of the Heavens," "The Connection of the Physical Sciences" appeared in 1834, followed by "Physical Geography" in 1848. Other works far removed from ordinary literary efforts are also due to her talents, and

no one did more to make it evident that to women as well as to men the intelligent pursuit of abstruse science is an open path. To the last she was in full possession of all her faculties, and it is stated, hard at work upon mathematical problems of the most profound character. Having often expressed her wish to be buried wherever she died, Mrs. Somerville rests in the Protestant cemetery at Naples, making one more honoured in life, whose grave beneath Italian skies will oft be visited by venerating tourists of the Anglo-Saxon race.

East Brent bids fair to become better known than many an important town, and life there, though it be but a village, is certainly far from the Arcadian quietude usually associated with the country. Last Friday, however, high festival was held, and the villagers set their foot down on Ritualism most unmistakably. That pillar of the Church, Archdeacon Denison, had actually to rescue his nephew from baptism by immersion, East Brent having evidently taken to heart the Bishop of Gloucester's advice about not ducking those who act contrary to one's opinions. But worse remains. Bad enough it was that a nephew of a Church dignitary should so suffer, but that the sacred person of the dignitary himself should be pelted with flour, like folks returning from the Derby, and rotten eggs, as was once the ordeal of unpopular aspirants to Parliamentary honours, is enough to make the hair of the whole episcopate stand on end with horror. Verily the *Record* is true in saying "the state of feeling in the parish is very and indeed," if these are the amusements of its inhabitants. The insulted vicar has, however, so often declared his intention not to obey the law, that he cannot with a good grace very much complain that his flock seem disposed to avail themselves of the same luxury. The incident, unpleasant and much to be deprecated as it is, may therefore be of service as giving a practical lesson that the teaching of those in positions of responsibility should be devoid of hair-splitting casuistry, or read by ordinary minds it may lead to head-splitting and general dissension.

If the rumour be correct that Mr. Robert Browning is engaged upon a new poem, it will be welcome news to lovers of poetry, who, however, have had little to complain of recently; the bards having tuned their lyres to some purpose. The author of "Paracelsus" is, however, no hurried workman, but only at intervals comes before the public. Born in 1812, "Paracelsus" appeared in 1836; "Pippa Passes," "Strafford," "Gordello," "Men and Women," 1856; "Return of the Druses," "The Soul's Tragedy," "Dramatis Personæ," 1864; while his later works will be within remembrance. Other poets having of late sung their song, Mr. Browning may perhaps think it behoves him also to be up and doing, for it is said that dinner-parties are being eschewed by him in order to devote more time to authorship, which, if true, denotes that though Lord Stowell may have been correct in his dictum that "a dinner lubricates business," Mr. Browning disbelieves in its being conducive to the successful scaling of Parnassus. It is to be hoped that such self-denial may result in an improvement on "Fifine," though it is possible that readers are somewhat inconsiderate in demanding that writers shall with each new effort excel that immediately preceding.

With or without grounds on which to rest its position, the *Saturday Review* is fond of now and then putting forward an axiom for the edification of its readers, and this week lays down the law that what a man is at forty he must for the future make up his mind to be. Before forty a man must be a novelist, a physician, or what not, as by that time he is "grooved," says the *Saturday*; furthermore limiting that it might be written—shelved. The once-a-week cynic is, however, rather out in such an assertion. Chaucer did not commence his "Canterbury Tales" till past middle life. Sir Walter Scott was over forty when "Waverley" was begun. Miss Edgeworth wrote one of the best of her novels when about seventy. Humboldt completed his "Cosmos" when he was eighty-three. "Robinson Crusoe" would not have been written had Defoe died before fifty. In his eighty-ninth year Hobbes, the philosopher, translated Homer. At the age of eighty Mrs. Hannah More wrote her "Spirit of Prayer." Le Sage would have died unknown had his death occurred in his fortieth year; while Michael Angelo said, when ninety, "Even yet I am learning"; and there are many notable examples of those who, when long past the age when, according to the *Saturday*, men are grooved, learned languages, studied sciences, wrote books, and left other memorials of which it may be said, men will "not willingly let the memory of it die."

In the "Memoirs of Baron Stockmar," just published by Messrs. Longman, the curious statement is made that previous to the year 1862 every commission in the army and navy had to be signed by the Crown. The amount of work this involved may be gathered from the fact that the year mentioned found Her Majesty busily engaged in signing the commissions for 1858; the four years in arrear meaning that nearly 16,000 signatures would be required to make things square, irrespective of daily accumulations. The task of Sisypheus must be considered the easier of the two, for the ruler of Corinth deserved punishing, while usage alone condemned the Queen to such irksome labour,

which Parliament removed not till 1862; the wonder being that it was not done years before. Had the custom remained, Her Majesty would surely have struck. To strike is now a recognised institution. What a sensation would have been caused by a royal strike!

Another novelty is announced in America. Prisoners as a rule are very well treated in England, but we have not yet attained to American considerateness, for it is stated that Professor Tyler, of the State University, has been delivering a series of lectures to the inmates of the Michigan Prison on English Literature! This is quite an advance, and is at any rate better than the hardening treadmill, though if ever the innovation crosses the Atlantic, it will be well for the honest, poor, and infirm to have the first claim; as many inmates of our unions and infirmaries must often feel dull, and a lecture or concert now and then could not fail to give great pleasure at a small cost.

Several new journals and periodicals are spoken of as about to be launched, and in these days of press enterprise, one might pass each week away in perusing the daily, weekly, and monthly issues of the fast-increasing host of candidates for public favour. *Long Ago* is the rather taking title of a monthly periodical treating on public antiquities, in which the proceedings of archaeological societies and other institutions of kindred interest will be duly chronicled. Archaeologists, however, are not as a rule very enthusiastic about their publications and societies. We remember seeing the serial of a county association with a long list of names of members who had not paid their subscriptions on the cover, many of them of the first families in the shire, and there they appeared month after month. The *Day of Rest*, an illustrated serial, is announced for the 1st of January, by Messrs. King and Co. The *London Weekly News* is spoken of for the new year; and another weekly, the *Gossip*, is stated to be shortly forthcoming. A revival of the *Mask*, which at one time attained popularity, is in contemplation, and the *Courier* is to advocate the interests of the tradesmen and assistants of London, so it will, at this rate, not be long ere every section of society has its representative in the press.

PRESIDENT GRANT'S MESSAGE.

The American Senate and the House of Representatives met at noon on Monday. There was a large attendance of members. In the opening prayer in the Senate the chaplain referred to the death of Mr. Horace Greeley. The following is a summary of the President's message:—"President Grant in his message to Congress expresses himself thankful for the peace which reigns at home and abroad. He alludes to the general prosperity of the country, to which the only exception has been the fire at Boston, and says that he perceives no overshadowing calamity, so far as human judgment can penetrate the future. There is at present no cause threatening the peace of the United States. The grave differences with Great Britain have been settled, and the arbitration at Geneva has disposed of a question which put in jeopardy the whole treaty of Washington, and threatened to involve the two countries in unhappy relations. These differences have been most satisfactorily arranged in accordance with the policy of the Government by an award for the satisfaction of all claims. By the San Juan decision the Emperor of Germany leaves the two Governments without a shadow upon their friendly relations. Although the sum awarded is not payable for a year from the date of the award, it is advisable to make a proper examination of the cases for indemnification. President Grant, therefore recommends the creation of a Board of Commissioners for that purpose. He says that the Emperor of Germany has the earnest thanks of the government and people of the United States for the labour and pains and care devoted by him to the consideration of this long-standing difference. Thanks have been communicated to the heads of the three friendly powers—Brazil, Italy, and Switzerland—for their appointment of arbitrators at Geneva, as also the expression of the American people's appreciation of the dignity, patience, impartiality, and ability with which those arbitrators discharged their arduous functions. He agrees cordially with Her Majesty's Government in its appreciation of the discretion, patience, and wisdom displayed by Mr. Adams and the eminent counsel engaged in the case. The San Juan Award, President Grant says, confirms the American claim to the Archipelago of islands between the continent and Vancouver's Island, and leaves the United States for the first time in their history without a question of disputed boundary. It is a grateful duty to acknowledge the prompt and spontaneous action of the British Government in giving effect to the award, the removal of the English troops leaving the United States in exclusive possession of the territory. It is now necessary to complete the survey and determine the boundary of the Haro Channel, upon which the commission was unable to agree. President Grant says that with France, their earliest ally; with Russia, their constant and steady friend; and with Germany, the Government and people of the United States have many causes of friendship. With the other Powers the country's relations are most friendly. The approaching Exhibition at

Vienna will tend to the advancement of civilisation, the elevation of industry and labour, and the increase of goodwill among nations. An appropriation will be required for vessels to transport to Trieste the articles destined for exhibition. The Message pays a tribute to the memory of the late President Juarez, and expresses hopes that the newly elected president in Mexico will confirm the belief entertained in his wisdom and patriotism by the results of his administration, and by strengthening the relations with neighbouring countries—a course rendered absolutely necessary by the lawless acts which disturb the adjacent settlements and must cease under the rule of order. Alluding to Cuba, President Grant says no advance has been made towards the pacification of the island. The insurrection is without prospects of ultimate success, yet Spain is unsuccessful in repressing it. The continued maintenance of slavery is doubtless the strongest inducement for the continuance of the strife. A terrible wrong is the natural cause of a terrible evil. The Emancipation Law remained unexecuted, and President Grant regrets to see Americans holding slaves in Cuba in defiance of their own laws. President Grant regrets that Venezuela still neglects to pay the award made under the Convention of 1866. The treaty relations with Japan are unchanged. Hopes are entertained that the United States will secure a share of the commerce destined to flow between China, Japan, and the commercial world.

Miscellaneous.

THE TEMPERANCE QUESTION AND THE CHRISTIAN CHURCH.—It will be seen from an advertisement that a prize of 250 guineas is offered for the best essay on this subject, and 150 guineas for the second best. The writers will be allowed twelve months to prepare their essays.

LIBEL CASE.—An action for libel, brought by Mr. Hepworth Dixon, the well-known author, against the *Pall Mall Gazette*, which had styled some of his works obscene, occupied the Court of Common Pleas several days last week, and was brought to a close on Friday. Mr. Justice Brett having summed up, the jury, after deliberating for an hour and a-half, returned a verdict for the plaintiff—damages, one farthing.

EDINBURGH UNIVERSITY.—At the recent competition for the Horsliehill Bursary (value 40*l.* per annum for two years), the successful competitor was Mr. Arnold Kennedy (son of the Rev. Dr. Kennedy, of Stepney). This is the third occasion on which this young gentleman has stood first in competitions at the Edinburgh University. On the first occasion, not being "a native of Scotland," the "Trust" of the Bursary prevented his enjoying the fruits of his success. On the second he won the Miller Scholarship, founded by the Free Church, value 40*l.* per annum, and tenable for two years.

THE BETTING PROSECUTIONS.—On Saturday the charges against five persons connected with the "Alliance Club," in Whitefriars, were disposed of at the Mansion House. Three of the defendants were bookmakers, and on their behalf counsel contended that, having paid their subscription, they believed that they were acting in a perfectly legal manner. The Lord Mayor, however, failed to recognise any distinction between these men and those who had been convicted before him on a previous occasion, and imposed a penalty of 50*l.* upon each of them. Two other defendants who were employed in the club were fined 10*l.* each. The fines imposed upon the bookmakers were paid; but an appeal was lodged on the part of the two servants.

LORD SALISBURY ON THE HOUSE OF PEERS.—Speaking at the annual dinner of the Bournemouth Conservative Association on Thursday night, in reply to the toast of "The House of Peers," Lord Salisbury strongly asserted the right of the Upper Chamber to play an independent part—to differ from the House of Commons when it chooses—and to hold the title to permanent endurance by loyally fulfilling its duty of trying to aid, to assist, and at need control, the popular assembly. The noble marquis also emphatically repudiated the imputation that the Conservative party's policy was merely one of doing nothing; and he assailed the existing administration, as all Liberal administrations, for blind adherence to pledges, and resort for help to "new-fangled and revolutionary philosophies."

AN EXTRAORDINARY STORY.—A curious difficulty awaits solution at Plymouth—an Enoch Arden case reversed. A woman named Jane Chalk, whose third husband is dead, met in the street a man, at seeing whom she declares a "strange feeling" came over her. She followed him to the house of an acquaintance, and engaged in a conversation as to his past life, the issue of which was that she unhesitatingly claimed him as her first husband, to whom she had been married forty years ago, and who shortly after deserted her at Windsor, and enlisted in the 66th Regiment. The man claimed strenuously denies the allegation, but admits certain incidents, on which Mrs. Chalk relies to fix his identity. An informal court of arbitration has been held, at which the evidence of people who knew the parties forty years ago has been taken, and the matter stands adjourned that documents may be procured from the War Office to help in elucidating the mystery.

THE SCOTTISH CORPORATION.—The Chancellor of the Exchequer presided on Saturday evening at the

208th anniversary of the Scottish Corporation, which was held at St. James's Hall. Mr. Lowe was supported by Mr. Stansfeld, Sir Sydney Dacres, General Ainslie, Mr. Norman Lockyer, Sir J. Anderson, Mr. Pender, M.P., Mr. Macrae Moir, secretary, Sir Francis Grant, Sir Henry Rawlinson, Sir Spencer Robinson, Mr. E. J. Reed, C.B., and other gentlemen. The only speaker who made even a distant reference to politics was Mr. Stansfeld, who, in responding for the House of Commons, dwelt upon the advantages of representative Government, and said he believed that representative institutions, if we have not to turn back the hand of time, must endure, because they sum up the life and character of the people who create them, and contain within them the fortunes of the State. The subscriptions announced during the evening amounted to more than 2,000.

WOMAN SUFFRAGE.—In an article discussing the woman suffrage question the *Standard* observes:—"It seems to us that the time is fast approaching when this question will have to be dispassionately considered. And to that end we should be glad to see it dissevered from political associations. A great social change can hardly be conducted to a satisfactory issue by a strong political partisan. It is, of course, to be wished that we were all above such prejudices, and that truth never had anything to fear from the character of its advocate. But as that cannot be, and as a measure which is or may be harmless in itself is apt to be identified with the general programme of which it seems to be a part, we should be glad to see this question in the hands of some neutral politician, whose advocacy would at once lift it out of the domain of party questions. Considering, indeed, the influential Conservative minority which voted for Mr. Jacob Bright's motion last May, it might be said that the question was already beyond the pale of party. We trust, however, that it shortly will be so. It is clear, on the one hand, that a great injustice is done to property by the exclusion of women from the suffrage. It is not equally clear that an equal injury would be inflicted on domestic happiness by their admission to it. These are the two opposing considerations—political Conservatism and social Conservatism. It remains to be seen whether their antagonism is not more apparent than real, and whether also the ground taken up by the latter is not already undermined."

MR. GLADSTONE AND THE UNITED STATES.—Mr. Gladstone was present on Thursday night at a banquet given by Mr. Cyrus Field at the Buckingham Palace Hotel, in celebration of the American Thanksgiving day. Mr. Gladstone, in responding to the toast, "Great Britain and the United States of America; two countries destined to be united in friendship as closely as they are in kinship"—dwelt upon the special relation of friendship which existed between England and the United States, and said that, though there had been many differences and controversies between them, they were every one of them capable of being settled by intelligent good sense and friendly temper. The time of that settlement (the right hon. gentleman said) has now happily arrived, when we can speak of it as not a thing to be hoped, but as a thing to be desired, but as a consummation which has happily been accomplished. Those temporary differences have passed away—the motives to union remain. They are not, like other controversies, marked with a fugitive and transitory character; every one of them is profoundly rooted in the circumstances of the two countries, and in the character of the people by which they are inhabited. So that although there has been in other times a strong, an unconquerable sentiment tending towards fraternal union, and yet that sentiment has heretofore been liable to be checkered by opposite and contending currents, now it can move with a full and equal flow, with nothing to interrupt it, and nothing to fix the term of the duration of the feelings which we rejoice to know exist. The Hon. Hugh McCulloch, the American Secretary to the Treasury in Mr. Lincoln's and Mr. Johnson's administrations, responded to the toast of "The Washington Treaty," and said that he thought that the ratification of that treaty, and the arbitration which had been based upon it, was "the greatest achievement which had been accomplished by the Christian civilisation of the present century."

PALESTINE EXPLORATION FUND.—The new "Quarterly Statement" of the Palestine Exploration Fund contains the reports of Lieut. Claude Conder, who has recently been placed in charge of the survey, and Mr. Tyrwhitt Drake. The amount now plotted is five hundred and sixty square miles, and tracings have arrived of this portion of the work; so that, for the first time, we may shortly expect to be in possession of an exactly accurate map of Palestine. The work is in the highest kind of Ordnance Survey mapping, and reflects the very greatest credit on all concerned. Lieut. Conder, after a gossiping account of "first impressions," goes on to describe the "Shapira Collection," writes learnedly on the second wall, gives a paper on the progress of the survey, describes the country round Samaria, and gives the results of a single day's exploration in Jerusalem. One of these is, that a "cistern," as it has been called, in the Temple area is not a cistern at all, but a curiously vaulted crypt, the use of which as yet can only be surmised. Mr. Drake's reports dwell on the state of the country. He describes an excavation conducted near Mount Gerizim, which brought to light an ancient Roman villa. Roman villas are not the highest objects of interest in Palestine; but they are always curious to an archaeologist. An itinerary from Damascus to Beisan is an important

addition to geographical knowledge. There is also a curious description of the Samaritan Pentateuch. Mr. George Smith, the well-known Assyriologist, of the British Museum, contributes a paper on the confirmations of Scripture found in the cuneiform inscriptions. It is highly gratifying to find the truth of the sacred narrative thus supported, not only by explorers abroad, but by scholars at home. The Hamath inscriptions, which seem to defy the efforts of *savants*, are the subject of a brief note from the Rev. Dunbar Heath. These important papers on Palestine work, which give the results of an energetic and earnest society—one which is managed by some of the most thoughtful students and most stalwart champions of our English faith—are distributed gratuitously to subscribers.

Gleanings.

A skeleton discovered by Dr. Hall, the American explorer, and supposed to be that of an officer in one of the lost Arctic expeditions, has been brought to England.

The death is announced of Mrs. Harvey, relict of Mr. J. Harvey, butcher, of Rollesby, Norfolk. She had attained the age of 101.

Editing a newspaper is very much like raking a fire—every one thinks he can perform the operation better than the man who has hold of the poker.

Punctuation is a wonderful thing. A man telegraphed to Burlington for a school. "Shall I come, or is the place filled?" The answer properly was, "No! Place filled on the 17th." The telegraph operator received it, "No place filled on the 17th." He went for it, and was minus travelling expenses.

LACONIC.—At a recent Conservative banquet, "The House of Commons" was given in this fashion:—"Gentlemen, I shall not keep you long. I will only express a subject and a sentiment; the subject is the House of Commons, and the sentiment that we may soon get a new one." (Roars of laughter.)

HIGH CHURCH CLAIM FOR GREGORIAN CHANTS.—The Rev. J. W. Bennett, a prominent Tractarian clergyman, speaking last week at a meeting of a London association, formed to promote the revival of Gregorian music in churches, contended that Gregorian chants had been used by Jesus Christ, very probably by Ezra, Ezekiel, Solomon, and David, and possibly were the kind of music used in heaven!

A NEW FANCY WORK.—The pretty Japanese art of making threads of twisted tissue-paper and working them into lace, fringe, or matting, for the material of different articles of clothing or furniture, has lately been introduced into this country. It is explained in a little treatise, by a lady who calls herself "Japonica," published at the sale-room in St. Benet-place, Gracechurch-street, where specimens of the manufacture and cut slips of coloured paper for twisting can be procured. Ladies who want a new kind of fancy work to do for a charity bazaar will be glad to learn this elegant device, which may be turned to account for many useful purposes.—*Illustrated News*.

THE CHIEF LANGUAGES OF THE CIVILISED WORLD.—A recent calculation relative to the principal European languages shows that English is spoken by ninety millions of persons, inhabiting Great Britain and Ireland, North America, the Bermudas, Jamaica, Cape of Good Hope, Australia, Van Dieman's Land, Newfoundland, and the East Indies; German by fifty-five millions, in their own country, Switzerland, Austria, Hungary, Russia, North and South America, La Plata, Australia, and the East Indies; Spanish by fifty-five millions in Spain, Cuba, Mexico, the republics of South America, Manilla, &c.; and French by forty-five millions in France, Belgium, Switzerland, Canada, Cayenne, and North America.

A LATE REPENTANCE.—The *New York Herald* professes to be scandalised at the language used by the American press during the late elections, and asserts its intention to purge and live cleanly for the future. The *Herald* quotes a list of the aliases applied by its contemporaries to President Grant and to Mr. Greeley during the past six months. The list is a curious one, and certainly justifies rebuke:—

GREELEY.	GRANT.
Atheist.	Drunkard.
Deist.	Loafer.
Common liar.	Bull-pup.
Secessionist.	Swindler.
God-defier.	Treasury plunderer.
Traitor.	Horse jockey.
Communist.	Beast.
Brown bread-eater.	Ignoramus.
Robber.	Whisky-cask.

HE KNEW WHAT HE WANTED.—In a small country village there lives a well-to-do farmer who has a nine-year old hopeful by the name of John. One day the farmer told Johnny that the minister was coming to take dinner with them, and that he must be careful and behave better than usual; and whenever the minister spoke to him, to answer "Yes, sir," or "No, sir," as the case might be. At dinner they had, among other things, some beans, and being nearer to them than Johnny was, the minister asked him if he would have some. "No," was his blunt reply, greatly to the mortification and astonishment of his parents. The father looked angrily at the lad, and in slow accents said: "No—what?" intending it as a reminder. "No beans!" answered Johnny, promptly.

A BAFLED REPORTER.—It must be acknowledged that the leaders of the American press are well served by their employees. The account given by the *New York Herald* of the behaviour of one of its reporters on the occasion of the arrival at New York of Mr. Adams by the Cunard steamer *Russia* gives us a high idea of that gentleman's courage, not to say audacity. Before the vessel was moored in the dock, a *Herald* reporter leaped on board the steamer and, stumbling over ropes and blocks, made his way towards Mr. Adams, and accosting the statesman, fresh from his triumph at Geneva, said, "It is Mr. Adams I have the honour of addressing, I believe?" Mr. Adams, "bowing with the grace of a Talleyrand and the dignity of a Nesselrode," said, "That's my name, sir; what can I do for you?" *Herald* reporter: "I beg your pardon, Mr. Adams, but in my anxiety to serve the public interests, I desire to ask you, on behalf of the *Herald*, which I represent, three questions, with your kind permission. First—To what hotel are you going to night? Second—Will you go direct to Washington, after you have rested over-night, to consult with Mr. Fish? Third—Can you give me your views on the Geneva Conference?" Will it be believed that Mr. Adams declined answering any of these simple questions, and "retreated behind a mast"?—*Echo*.

WINCHESTER COLLEGE.—The agitation at Winchester College regarding the "tunding" system, is to bear practical fruit in an inquiry into the system under which the cruelties recently exposed have been perpetrated. It is stated that "the governing body have had under consideration the letters referring to the punishment inflicted by one of the prefects. They have also before them a letter from Dr. Ridding, the headmaster, explaining his anxiety that an inquiry should take place into the proceedings. Under the circumstances, the governing body, however reluctant to interfere in a matter where discipline, and consequently the jurisdiction of the headmaster, are concerned, have not felt themselves justified in declining such an investigation. They think it right to add that they undertake the inquiry, not so much with the object of pronouncing sentence on past transactions, as of laying down rules for future management in reference to the authority of the prefects."

A DISCRIMINATING TOPER.—Old Judge W., of —, in the Old Dominion, is a character. He was a lawyer, legislator, judge, and leading politician among the old-time Whigs of blessed memory; but, alas! like them, his glory departed, and, like many others of his *confères*, has gone "where the woodbine twineeth." "Notwithstanding the loss of property and the too free use of apple-jack," he maintained the dignity of ex-judge, dressed neatly, carried a gold-headed cane, and when he had taken more than his usual allowance of the favourite beverage, he was very pious at such times, always attending church, and sitting near the stand as erectly as circumstances would admit, and responding fervently. On one occasion a Baptist brother was holding forth with energy and unction on the evils of the times, and in one of his flights he exclaimed, "Show me a drunkard!" The judge rose to his feet, and unsteadily balancing himself on his cane, said solemnly, "Here I am, sir; here I am!" The elder, though a good deal nonplussed by the unexpected response, managed to go on with his discourse, and soon warming up to his work, again called out, "Show me a hypocrite! Show me a hypocrite! Show me a hypocrite!" Judge W. again rose, and reached forward across a seat which intervened, touched Deacon D. on the shoulder with his cane, and said, "Deacon D., why don't you respond, sir? Why don't you respond? I did when they called me!"

THE APPLE CURE.—It appears from the *New York Tribune* that the best food for animals is apples. Two cows in an advanced stage of illness have, it is stated, been entirely cured by apples. A horse, given over by veterinary surgeons, and turned out in a field to die, got access to an apple tree, ate what he wanted, and immediately showed signs of improved health. His owner, acting on the hint, fed the beast daily on a peck of apples, and in a week "you couldn't have bought that horse for 100 dollars." Three cows were seen tied up in a barn "mourning for something." They were given half a bushel of apples which they eagerly consumed, and ceasing their lamentations took peaceably to their hay. Some interesting experiments to test the value of apples for milch cows have also been made, and been entirely successful. The *Courant*, an American paper, says that "a large cow, something along in years," feeding exclusively on summer pasture, and producing four quarts daily, was on the 1st of August put on a diet of four quarts of apples night and morning. The quantity was increased until at the end of a week she was eating a bushel of the hardest, sourest windfall apples each day. Such was the effect of the apples as to bring her produce of milk from four quarts to rather more than six quarts per diem. Another cow by means of half a bushel of apples night and morning was induced to give a daily yield of twelve to fourteen quarts of milk. Similar experiments with other cows produced like happy results, and although in this country we have not apples enough to make dumpings for ourselves, yet this plan of feeding cattle with apples and curing them of diseases by that diet is well worth the attention of rich owners of stock, to whom a heavy greengrocer's bill is a trifle, and young veterinary surgeons who are at a loss for novelties might make fortunes by starting the "apple cure."—*Pall Mall Gazette*.

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STATISTICS OF RELIGIOUS ACCOMMODATION IN OUR LARGE TOWNS.

Special Supplements were given with the *Nonconformist* of October 23rd and November 6th. The first contained details arranged in a tabular form of the places of worship, sittings, and mission stations of each Religious Denomination in all the cities and boroughs of England and Wales with a population exceeding 100,000—fourteen in number. The second gave similar statistics relative to the towns with a population of over 50,000 and under 100,000—twenty in number.

With the present NUMBER is given the Third of the Statistical Supplements dealing with Thirty cities and boroughs. The final Supplement on the subject will appear on WEDNESDAY, January 8th, 1873. The two together will deal with towns which have a population of over 20,000 and under 50,000, and the last will contain a review of the entire tabular information.

* The four numbers will be sent by post on the receipt of 1s. 10d. in postage stamps.

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The Nonconformist.

WEDNESDAY, DECEMBER 4, 1872.

SUMMARY.

THE wettest November on record for nearly half-a-century has at last come to an end, and we may entertain a reasonable hope, if not a confident expectation, that we have seen most of the rain that has been or will be due to us. It is remarkable that the public health does not seem to have been unfavourably affected by the excess of wet and moisture. Indeed, for the majority of the poor, who die fastest, and are least able to resist changes in the weather, a wet and mild season is known to be favourable. If we may augur from the sun and sky and atmosphere of to-day—bright, shining, and invigorating—a change is about to take place, and, as has been anticipated, the real winter will be cold, dry, and severe. In a week's time we shall perhaps have forgotten all about the discomfort of the last two or three months—skates may have succeeded to goloshes, and umbrellas may at last be at a discount.

If the domestic news of other countries is, as it is, rather mournful or disquieting, our own

is getting almost tame. There is a class, however, who, with no doubt the best intentions, are never happy excepting when they are in hot water, or trying to get other people into it. The persons who go with a definite political object to the Hyde Park meetings on Sunday, and the persons who have just formed a Republican Association at Sheffield, belong to a class who would be quiet under no possible form of government. If all the parks were given up to them they would still be dissatisfied, and probably lay a claim to hold their meetings in the palaces. If we had Republicanism, they would want Communism; and if we had Communism, they would want something lower than that. This class exists in every community. The best thing to do with it, as a rule, is not to notice it; or to notice it only to protest against its temper, its objects, and the manner in which it seeks to attain its objects. We have sympathy neither with the "Jack Cades," nor with the "Levellers" of the nineteenth century.

The dearness of food has once again excited attention, and indeed, if our information be correct, it is dearer all round than some people suppose; for Australian meat has so considerably gone up, that it may be said to be dear at its present price. We have seen it marked, as though it were a bargain, at ninepence a pound—the price which we once used to give for English rumpsteak. Either the importers or the retailers have raised the price, and in doing so have made, we hope, a profound mistake. No Australian meat ought to cost more than half the price of English meat, for it certainly is not worth more. But, with this at a ridiculous price, and with everything else risen and rising, what are the working and the middle class family to do? A deputation has waited on Mr. Bruce virtually to ask him this question, and to suggest what he might do. Mr. Bruce, of course, had not much to say. Complaint was made of the land laws, of the rates for carrying coal, of the game laws, of the restriction upon the importation of foreign cattle, and so on; but unjust although many of the present laws relating to these subjects are, no man of common sense supposes that any alteration of them would have a great or decisive effect upon either the necessities or the comforts of life. We are glad to see, however, that there is some prospect, although it may be a remote one, of the Government touching some of these questions. Mr. Bruce distinctly stated that the Government hoped soon to be able to remove some of the evils relating to land, but he held out no hope of a repeal, or even a modification, of the game laws. Why do not the tenant farmers take this last question up?

The celebrated speech at Aylesbury, in which Mr. Disraeli avowed himself to be on the side of the angels, has at last been followed by an intimation to a similar effect, namely, that the Tory party will be prepared to support the claims of women who are householders and possessors of property to the exercise of the franchise. This is said to be based on the consideration that a vote should be given in respect of property and not of sex, but probably another consideration lies at the back, viz., a belief in the Conservative tendencies of women. That they have such a tendency cannot be doubted, but it has also to be remembered that their sense of moral justice and equity is quicker and generally more accurate than that of men. By-the-by, how is it that nobody has discovered that Mr. Disraeli's celebrated saying is a direct plagiarism from Byron's "Vision of Judgment"?

Another strike!—this time amongst a class almost as necessary as the police and the bakers. The strike of the gas-stokers of London, to the number of 3,000, differs in some features from the ordinary strike. As a rule, it is a question of money or time that is at stake: on this occasion it is a point of the pettiest description. A stoker is asked to lift a board, and refuses to do it because it is not "his duty." He is discharged, and forthwith the "Union" calls out the whole of the men in the service of the gas-works; and called out they now are. It is evident, however, we think, that this trifling occasion has been sought on both sides to test the relative strength of the employers and employed. No man of ordinary sense would refuse to perform so trifling an act as that requested of the stoker if there were not something behind the act. Both parties to this controversy clearly feel that there was. It is possible that, when all the facts come to be known, the men may prove to be in the right, but it is, to say the least, unfortunate that their mode of proceeding should be calculated to prevent any sympathy with them. This is nearly always the case, and probably will continue to be so until the working classes have a better education, and a

finer sense of justice, with better manners, come with education. As it is, the gas companies seem to be surmounting their difficulties, and the hope of the public is that they will be successful in resisting this strike. We wholly share that hope.

The numerous and totally unnecessary accidents that occur on railways from the defective relative construction of the platforms and the steps of carriages, have culminated in the death of an old and valued public servant, formerly Governor of the Punjab—Sir Donald McLeod. A slip in getting into a railway train when in motion, a fall, as usual under the wheels, mutilation, and death. This is the history of hundreds of deaths every year, and yet the railways have done nothing to prevent them. We see, however, at last, from the *Times* of to-day, that the Metropolitan Railway, where accidents of this kind are most likely to occur, are making "continuous steps" to their carriages, and that the necessary alterations are being rapidly proceeded with. What one company can do another can do—or be made to do.

The remarkable paper read last night at a meeting of the Biblical Archaeological Society, by Mr. George Smith, of the British Museum, on the "Cuneiform Inscription describing the Deluge," will attract, not only the universal attention of Biblical scholars, but of all Christian men. The inscription is supposed to be quite as old as the seventeenth century before Christ, and it is probably much older. It is of a lengthy character, and agrees in many respects with the Biblical account, although names and many details are different. We have, however, the ark and the dove, and many other emphatic corroborations of the truth of the Biblical record.

We have dealt below with the principal foreign intelligence of the week, to which may now be added the message of President Grant. It would be singular, considering all things, if this message were not of a pacific character, although neither nations nor men are always in the best temper when they have had everything their own way. But President Grant is a messenger of peace to all—to England and all the countries of Europe, to the South as well as to the north in his own country. In fact, there is peace, or at least silence, where there should not be—as regards, for instance, the venality of the civil government of the States, and the long exploded doctrines of political economy on which the commercial policy of the Union is based.

THE POLITICAL CRISIS IN FRANCE.

MATTERS are not maturing in France just as the larger number of her friends could wish. The vessel of State drifts with increasing rapidity towards the falls which threaten to engulf her. The helm, it is true, has not yet been seized by the Monarchists in the National Assembly, but M. Thiers's hand has been so far paralysed by them that he can do nothing but wait. His Minister of the Interior, M. Victor Lefranc, has been censured by a majority of six in the Assembly, for not having prevented the manifestations of municipal councillors in support of the sentiments contained in M. Thiers's Message to the Legislature. The *Conseils Généraux* are by law forbidden, as such, to use their municipal authority for political purposes. That law has been obeyed in the letter, but in spirit evaded by restricting concerted demonstrations of political feeling to unofficial acts. The councils have practised rigid abstention from political debate and action, in accordance with the prescription of the law. Individually, however, and outside the limits of official authority, the councillors have very numerous pressed forward to the support of M. Thiers. The Monarchist majority resent this irregular opposition to their will; and hence, no sooner had they failed in their attempt to put the President of the Republic in a minority on a vote of confidence, than they levelled a mortal blow at his Home Secretary, expecting, no doubt, to enforce thereby the doctrine of Ministerial responsibility.

M. Lefranc resigned his portfolio on Saturday evening, but it is uncertain, up to the present moment of writing, whether his resignation has been accepted by the President or not. There was a strong disposition evinced by M. Lefranc's colleagues, we are told, to retire from office with him *en masse*, and it seemed as though M. Thiers was inclined to retire with them. Probably, however, the old man's patriotism mastered his resentment. It is certain that he has not yet ceased to be the supreme executive authority of the Republic; and it is quite possible that he will continue to endure the affronts of his political foes until he shall have become thoroughly convinced that France would lose more by his retention of office, at any hazard, than by his resignation of it. It is

well-known that he entertains the strongest possible objection to the use of any but strictly legal means in extricating his Government from the difficulties in which the Royalist majority have placed it. He is to be greatly respected for his scruples, but, it must be added, that whilst the deference which he pays to them does honour to his disinterestedness and loyalty, it will leave France, not merely to a possible, but to an all-but-certain future the misery of which one cannot contemplate without dismay.

It is given out, without the smallest effort at reticence, that the policy aimed at by the Monarchical section of the Assembly is a policy of repression. M. Batbie, and those members who are associated with him in a project designed to overthrow the Government of M. Thiers, profess to want a *gouvernement de combat*. They would probably seize upon the first opportunity that might present itself to ask Marshal MacMahon to become the chief Executive Officer of the Republic. The Confederacy of Royalists, constituting themselves a cabinet, would, no doubt, promptly use their authority in appointing Prefects in all the departments upon whose sympathy and fidelity the dependence of the new Government could be placed. Then would come changes in all branches of administration—illiberal changes, for the most part, in regard to both the *personnel* and the spirit of the officials—changes affecting for evil electoral privileges, educational advantages, and ecclesiastical rights. But, above all, it is the aspiration of the Monarchists to scourge Radicalism out of France. They have not yet learned the lesson which has been drilled into their ears by a constant succession of cruel events, that the secret of freedom lies much nearer to the practice of political forbearance than to the violent suppression of contradictory opinions. Government by party would seem to be still impossible there, except in such manner as may be exemplified in the swift sweeping away of the weaker by the stronger. The majority will be all in all, or nothing—will have its own way unchecked, or fight for it—will admit no rival even in opinion. It seems perfectly incapable of comprehending the functions and power of refraction in respect of political light, and the first step that it takes towards the maintenance of order, is to upset all existing guarantees for preserving it unimpaired.

What solution of the present crisis will be found is even yet a matter of extreme uncertainty. M. Thiers will hardly yield, we imagine, to the pressure, however determined, of a factitious majority—a majority which shrinks from testing the true opinion of the country. He is a sincere patriot. He is a statesman whose views are broader than that of any party. He is well assured, moreover, that he has the nation at his back, and he professes his confident belief in the fidelity of the army. He will perhaps temporise for awhile until the will of France has unmistakably declared itself again the projected *gouvernement de combat*. At any rate, it is to be supposed that he will not quit his post until he is dismissed from it by a direct vote of the Assembly. He may address to that body a final and decisive Message, setting forth all the real features of the crisis in terms which will resound from one end of France to another, and which will fully interpret the wants and feelings of the French people. On the basis of such a Message his friends may propose a peremptory vote, giving him authority to make his appeal to the electors, in whole or in part. Issue would thereupon be joined, and if it went against the President he might forthwith resign his office. But, in some shape or other, it is not easy to see that he can escape his responsibility to France until he has compelled the Monarchist majority to declare by a formal vote that they will not submit their claims to the constituent bodies. If they are to triumph, by all means let the nature and scope of that triumph be visible to every eye.

THE PRUSSIAN CONSTITUTIONAL STRUGGLE.

THE noise and excitement which always attend the movements of French politics, have somewhat distracted attention from the equally interesting and far more important struggle which has been going on at Berlin. There were many persons who foresaw that when the new constitution of Germany had been consolidated and the aspirations for German unity satisfied, a great Liberal movement must inevitably follow. The glamour of French genius so dazzles a large portion of our public press that the French defeat has been lamented as an eclipse of Liberal political institutions and Liberal thought. But all who knew anything of the more steady and solid German intellect knew that Liberal ideas were strongly ferment-

ing in the public mind, and that the military preparations and threatening attitude of the French Empire held freedom in check both in Germany and in France. The German victory, regarded by some Liberals here as a Conservative triumph, was looked upon by all the reactionists of the continent as the ruin of their cause. Their apprehensions have been justified. The self-crowned King of Prussia no sooner takes the Crown of the German Empire from the delegates at Versailles than he puts himself at the head of the Liberal movement. The man of blood and iron, whose name had been for years the terror of German Liberals, no sooner becomes Prince Bismarck, the Chancellor of a German Empire, than he becomes the apostle of the faith he once persecuted. The change is, however, one to which all the preceding steps have led. Old Prussia is no more. The Junker kingdom became in 1866 the great German State; and in 1870 and 1871 the Junker King and his Minister conquered for Germany the primacy of Europe. With its external solicitudes removed and its ambition satisfied, the Prussian Government has now to consolidate its strength at home. It is just this process of consolidation which has brought about the present constitutional crisis. The King's Government must be founded on the popular will. It must be above class favouritism or ecclesiastical patronage. It must exist for the benefit of the whole nation. Prince Bismarck will neither permit ecclesiastical disobedience nor provoke popular discontent. He has made himself the organ of German aspiration; he has realised that aspiration in the creation of German unity; he will now realise it in the establishment of German freedom.

This statement will not seem exaggerated to those who understand the real issues which are now being fought out. The object of the Local Government or County Reform Bill is to change the present system of oligarchical administration for one of a more popular and representative character. The feudal system still survives in Prussia, and this bill extinguishes it. It applies only to the six Eastern provinces, Prussia, Pomerania, Posen, Silesia, Brandenburg and Prussian Saxony. In these six provinces there are some 12,000 owners of what are called knights' fees, and some 605,200 peasant and citizen proprietors of estates. Now a knight is of his own right, as an aristocrat, a member of the County Assembly; while even if an ordinary citizen buy a knight's estate he does not get with it a knight's privilege. Of the 12,000 knights' estates, 11,721 are owned by knights each one of whom is a member of the County Assembly; while the 605,200 other proprietors elect between them so few deputies as really to give them no power whatever. On his own estate a knight is a representative of the executive. He may arrest those who break the law, and hold an inquiry, but cannot imprison for more than a single day. In most counties the knights nominate three of their own number as candidates for the office of Landrath, and the King selects one, who is then chief of the local, preventive, and sanitary police, has the management of the whole local administration, looks after navigation, irrigation, roads, taxes, inspection of manufactures, and superintends the affairs of religion, education, and public property. The system of local government, outside the towns, is therefore exclusive and feudal. It is an aristocratic preserve on which the public are scarcely allowed to enter. The new measure opens it to let in the public. Without abolishing the aristocratic class, it opens a fair share of the local Government to other classes. It makes the County Assemblies really representative, and puts the greater part of the power now exercised by the Landrath or rural prefect, into their hands. The measure has been enthusiastically received by the House of Representatives; but the House of Lords resents the invasion of aristocratic privileges. The question has therefore actually arisen in Prussia which Sir Robert Peel anticipated here; the question how to harmonise the action of a popular House with that of an old aristocratic assembly. Here, the peers gave way on the first threat of swamping the House with new creations; in Prussia they have been more obstinate, and the infusion of new blood has been in some degree already made. Our own House of Lords saved itself by abandoning its resistance when it found it had the country against it. The Prussian House of Lords must either do the same or undergo profound modification. The Prussian people are not to be hindered in their Liberal progress. The King has thrown all his influence on their side; Prince Bismarck is now matching Crown and Commons against the Lords, and the Lords must yield. Whether the creation of five-and-twenty peers will be enough to convince them

of the necessity of yielding, or whether they will yield now and make another stand when the next Liberal measure is sent up to them, remains to be seen. They have had warning, and know with whom they have to reckon, and they must either submit to be swept aside, or themselves stand out of the way.

Perhaps the most really important part of the great movement in Germany is that with respect to the clergy and the schools. German unity has a powerful enemy in Catholic unity. The dispute with the Bishop of Ermeland is only part of the quarrel between Church and State, though it indicates the character of the whole dispute. The ecclesiastics have been doing all they could to bring discredit on the Government, and the Government naturally turns round and diminishes their power and influence. The Roman Catholic bishops are paid by the State salaries which are on an average about a fifth of what our English bishops receive. They have made use of the influence thus given to undermine the State; and the State must defend itself against them. The Speech from the Throne at the opening of the present Session of the Prussian Parliament promised a bill to regulate the relation of the State to religious societies, and that bill has been already laid before the Diet. It provides that no clergyman shall threaten, decree, or proclaim any ecclesiastical penalties other than those which are purely spiritual and have no civil effect; and not even those where the penalty has been decreed as the result of any act ordered by the State, the omission of any act forbidden by the State, or the giving of any public vote. Nor, when any person is subjected to deprivation of religious rights, is the priest to make his name public. The bill will probably be followed up by others, the one object being to keep civil life free from ecclesiastical interference. Meanwhile the schools are already taken out of clerical hands. The German Government now sees the false policy of putting the elementary schools into the hands of the clergy; and is resolutely expelling them. It is the lower classes educated in the clerical schools on whom the clerical party now rely. In fact, the great struggle now going on in Germany is not merely the one between the Government and the peers, but that between the Government and the Ultramontane Roman Catholics. The reason why it is so needful to overcome the opposition of the House of Lords is that the Conservative instincts of the nobles may lead them to take part with the bishops and the priesthood. Whether they do or do not, we have but little fear for either political or religious freedom in Prussia. The battles of Church and State, Lords and Commons, are incidents in the political and religious revolution which the German people are carrying out under the leadership of Prince Bismarck. To make Germany one he must make it free, and to make it free he must dissolve the union of Church and State. And it is to that complexion that politics will come at last all over Europe from the Irish Sea to the Russian border.

THE LATE HORACE GREELEY.

THERE is something ghastly in the suddenness with which Mr. Greeley—so recently a candidate for the highest office in the gift of the American nation—has passed away. A few weeks ago it appeared not improbable that he might succeed General Grant as President of the United States; and we are therefore only able by an effort to realise the fact that he is now far removed from all contact with earthly affairs, and has himself become a purely historical character. A man of highly susceptible temperament—in whose mind the emotional was strangely blended with the practical—he sank under the twofold influence of public defeat and private misfortune. We doubt whether he was much affected by the virulence of the attacks made upon him during the late contest; but the excitement and fatigue attendant upon a candidature which was protracted for several months could hardly fail to enfeeble the constitution of a man who had passed the mature age of sixty. Nevertheless he might have rallied from the effects of this blow if it had not been for the death of his wife, who, with their two daughters, had only lately returned from Europe. When the tragedy of death is brought about by such causes, it is only fitting that the dissensions which a man's public life may have provoked should be buried in the same grave with him. This is the spirit in which our contemporaries have wisely written of the departed journalist, and we are glad to learn that the same feeling is paramount on the other side of the Atlantic. President Grant has paid an official tribute or respect to the memory of his late rival, and

has decided to attend his funeral; while the representatives of all parties in the Commonwealth have united to express their sense of the loss which the nation has sustained. Among the eminent Englishmen who have sent messages of condolence to Mr. Greeley's family, Mr. Bright occupies the foremost place. That an intimate sympathy and friendship should have subsisted between the leading free-trader of England and the chief Protectionist of America, may be taken not only as a proof that public men of catholic temper may agree to differ, but also that there were questions of greater importance even than Free-trade and Protection, upon which John Bright and Horace Greeley saw eye to eye. It will be remembered that when at the close of the civil war, Mr. Greeley wrote a history of the great rebellion, he dedicated his patriotic work to the powerful leader of the English Democracy. Upon whatever points they might disagree, they both formed the same estimate of the issue which was involved in the most sanguinary contest of modern times.

Those writers who are pleased to dwell upon what they call the eccentricities of Mr. Greeley's career, or who think that his consistency was damaged by that fortuitous combination which latterly obtained for him the support of the Democratic party, or who have an eye only for his economic heresies, are, we fear, unable or unwilling to do justice to his eminent services. Many "isms" doubtless found a vehicle of expression in the columns of the *New York Tribune*; but we venture to think that the liberality which permitted the free discussion of various social theories was infinitely more praiseworthy than a too rigid adherence to the old and narrow limits of journalistic controversy. Do we not all think the better of Channing, Emerson, and Hawthorne, because they united in the Brook Farm experiment? And is it not possible to believe that a motive just as noble induced Mr. Greeley in his early days to identify himself with the doctrines of Fourier? No doubt, in most respects, the Frenchman was the reverse of a philosopher and a man of sense; but even a very unscientific theorist may chance to hit upon a good idea, and we never heard that Mr. Greeley went further with Fourier than to contend for the soundness of that principle of association which, in spite of many failures and of much chimerical speculation, has proved so fruitful of benefit to the working classes of England and the United States. Mr. Greeley had his benevolent day-dreams, his world-bettering chimeras, and if it could be shown that to promote these illusions he sacrificed the good that was really within reach, we should still give him credit for the purity of his intentions, however much we might regret the errors of judgment into which he had fallen. But, in truth, he did not prefer the unreal to the real; in the anti-slavery, the temperance, the co-operative, and other movements, he was always in the van. A farmer himself from love of recreation, his newspaper threw a flood of light upon the bucolic mind as respected not only public questions generally, but agriculture itself. And if, on the whole, the political morality of the farmers of the Northern States was so much superior to that of their fellow-countrymen in the great cities, that superiority was largely due to the educational influence of the journal in which Mr. Greeley was supreme for a period of more than thirty years. The apostolic benignity of his countenance, if once seen, was a thing never to be forgotten; and his heart, however irregular its action, always beat in sympathy with human suffering, and even with human weakness. Horace Greeley—sometimes the dupe of his own excessive good nature, sometimes the victim of a perfidious friend—was far from being that cynic who is the world's masterly personification of common-sense; but we prefer his frailties, and even his eccentricities, to the most perfect type of manhood without his generous enthusiasm.

As we have before had occasion to remark, Mr. Greeley best deserves to be remembered for his conspicuous fidelity to the cause of impartial freedom. It is true that he always endeavoured to reconcile his anti-slavery ideas with the obligations of a party man; and on this account he laid himself open to the animadversions of uncompromising abolitionists like Messrs. Garrison and Phillips. But now that the battle has been fought and won, we need not allow our reverence for the anti-slavery pioneers of New England to shut our eyes to the good which men like Horace Greeley and Charles Sumner rendered to the cause of the despised African by their successful efforts to build up a political party which should resist the encroachments of the Slave Power. The reproach that "with Mr. Greeley abolition was the first consideration, the Union a secondary one," so far as it is true, gives him a yet higher claim to our grati-

tude. He never lent the least countenance to those insidious propositions for restoring the Union on a pro-slavery basis which were put forward by Northern trimmers after the secession of South Carolina; and if, when the war was over, and long years of comparative tranquillity had elapsed, he erred in his desire that a magnanimous policy should be pursued towards the South, his error at all events was one which will not weigh heavily upon him in the estimation of posterity. The greatest journalist which America has produced, he wielded his autocratic power with a sense of personal responsibility, and with an anxiety to serve the cause of truth and justice, which entitle his memory to the respect of every member of the honourable profession to which he belonged.

Literature.

TULLOCH'S RATIONAL THEOLOGY.*

It is very obvious that Principal Tulloch's sympathies are with the thinkers rather than with the doers, with contemplative men rather than with men of action. Nor can we deny that his preference is on the whole a just preference. "The good men do is oft interred" even before their bones, and does not, for the most part, so vitally affect the after-life of the world as to deserve continued remembrance. But the good men think, the new, larger, or more comprehensive conceptions of truth which they utter, seldom penetrate the popular mind or duly influence the common life of men until their bones have been long interred. If they rule us at all, they "rule us from their graves." We have no quarrel, therefore, with Dr. Tulloch's preference. Were we disposed to quarrel with him, we should rather find cause of offence in the marked and extreme limitations of his sympathies, in the fact that he appears to be in hearty accord only with so small a section of the class which he most affects. There are many indications in the volumes before us that to secure his entire sympathy and good will a man must not only addict himself to high and noble thought, but must also be a Churchman, and a broad Churchman; nay, that he must also be a champion of comprehension, almost intolerant in his advocacy of toleration, though "a moderate" in all else; and an ardent supporter of the supreme authority of reason, at least in the interpretation of the documents and creeds of the Christian Faith.

It would be easy to adduce many instances of his imperfect sympathies beyond this narrow circle; and we perhaps might hope for pardon were we a little to resent his provincial and exclusive tone. But the truth is we have been so charmed with these two bright volumes, and with the opportunity which they have given us of renewing our acquaintance with old friends—dead more than two centuries ago, alas!—in whose company we once loved to walk, that we have no heart to quarrel with their author even had his offence been tenfold graver than it is. How can we fret at the slighting tone in which he speaks of Puritans and Nonconformists, even of Milton himself, when he gives us such charming portraits of "Oxford Reformers," and, above all, of the beloved "Cambridge Platonists," whose words were once "marrow and fatness" to us, that we have been compelled to take down the long unopened volumes from the shelf, and once more sit at their feet and listen to their high discourse? Milton is very well able to take care of himself. So, too, are the Puritans. And as for the Nonconformists, they were never less likely than now to be allured by bland invitations to be "tolerated" or even "comprehended."

Dr. Tulloch has done a good deed in drawing these "men of quiet thoughtfulness and tempered and rational enthusiasm," from the shade into which he complains that they have been cast by "the noisy champions of extremes." With a pure and graceful pen he has depicted the leaders of two of the "liberal movements" in the Church of the seventeenth century. The first movement was for the most part ecclesiastical, and drew its main strength from the University of Oxford; the second was scientific and theological, and drew its strength from Cambridge. The Oxford movement had for its aim to extend the borders of the Church by simplifying its creed and ritual; by insisting that men were saved not by the opinions they held, which resulted mainly from accidents over which they had no control, but by the motive, the moral temper and spirit of their lives; by urging that the terms of communion should, therefore, be few and fundamental, such as

would not offend any sincere conscience. Of the leaders of this movement, Lord Falkland, Hales, and Chillingworth, are singled out for special comment. The story of their lives is concisely yet fully told, while their works—especially of course those of Chillingworth and Hales—are summarized with singular skill and fidelity. Chillingworth's great work still lives; but the works of "the ever-memorable Mr. John Hales, of Eton College," have already slipped from the memory of all save a few scholars—to the great loss of the Church. No edition of them has been published, we believe, for more than a century. And yet they are distinguished by an intelligence, a candour, a superb common sense, a freshness and originality, together with an entire devotion to lofty aims characteristic of the man, which make them "most excellent good reading"; while, unlike those of most of his contemporaries, they are not cumbered with that pedantry of learning to which modern readers have an invincible repugnance.

In his second volume Dr. Tulloch treats of the second movement of liberal thought of which we spoke, and introduces us to that select band, widely known as "the Cambridge Platonists," to which many later writers in theology are more indebted than either they or their admirers suspect. This movement had for its leaders Benjamin Whichcote, John Smith, Ralph Cudworth, Henry More, and Nathaniel Culverwel—names still venerable and dear to the few who know for how much they stand. They were all Cambridge men, and far outshone the nearly contemporary lights of Oxford. Their aim was higher, if their "parts" were not greater. They aimed at nothing short of reconciling the fundamental truths of religion, both with the dictates of reason as announced by the philosophers of antiquity, and with the new science and metaphysics of their own century as taught by Hobbes and Descartes, in so far as these again were in accord with reason. They were pre-eminently "rationalists," though not in the base modern sense, which assumes that reason and Scripture are antagonistic. They had the profoundest conviction both of the truth of the fundamental writers of the Christian Faith, and of the power of reason, when duly trained and used, to discern and verify them. He who lights on their works finds great spoil. He who studies them will discover the true origin of many of the thoughts, and even of the phrases, which are most familiar to his mind. Of a learning simply amazing to our modern busy indolence and preoccupation, and gifted with a keen patient intelligence which nothing seems to escape, they are also, as a rule, distinguished by a splendour of imagination which makes their writings a wealthy storehouse both of homely and stately images; while their thoughts are clothed in that noble and rhythmical diction which, as Mr. Matthew Arnold says, was "in the air" of their age. Their great defect as authors is their excessive and uncritical addiction to antiquity. Not only do they load their pages with perpetual citations from the Greek and Roman philosophers, orators, poets, fathers, and from Hebrew rabbis and commentators: they also suffer them to give form to their thoughts, and constantly assume the attitude of deferential expositors of the Talmud, of Plato, Plotinus, Proclus, &c. While yet, so little critical is their spirit, that rabbi or father, the princes of philosophy and the servile dependants who caricature them, pass as of equal authority. But for this fatal defect, we doubt whether our theological literature would have contained nobler or more enduring discourses than the "Select Discourses of Mr. John Smith." Even as they stand, we regard them as among our choicest treasures.

Beyond a doubt, however, these works in mosaic will always be "caviare to the general." We cannot hope that men of ordinary culture will ever delight themselves in pages on which Hebrew and Greek and Latin are inwrought with even the noblest English. And therefore we the more heartily commend to them these pleasant volumes of Principal Tulloch. From his lively portraits they will learn to know some of the finest spirits England has produced; while from his able and comprehensive summaries of the works they left behind them, any reader of quick intelligence may acquaint himself with their leading thoughts. Such a reader will discover that the writings of the Cambridge Platonists are known in the inverse ratio of their worth. Culverwel's "Light of Nature," and Cudworth's "Intellectual System of the Universe," still maintain a place at least in that catalogue of books "which no gentleman's library should be without," and deserve a far higher place than they hold. Even Henry More has a somewhat thin and obscure reputation as a mystic and a poet. But the discourses

* *Rational Theology and Christian Philosophy in England in the Seventeenth Century.* By JOHN TULLOCH, D.D. Two Vols. (Edinburgh: William Blackwood and Sons.)

of John Smith, than which probably we have none finer despite the imperfection we have noted in them, and still more Dr. Whichcote's "Discourses and Aphorisms," albeit they are full of sagacity, animated by a most unaffected and devout piety, and singularly free from the pedantry of his age, are seldom found even on the shelves of scholars and divines. These works will never become popular, probably; but were any enterprising publisher to give us the works of Smith and Whichcote as carefully edited as Dr. Brown's edition of Culverwel's celebrated treatise, there surely are scholars enough in England who have an inkling of their worth to make the enterprise a remunerative one; and certainly Dr. Tulloch's picturesque sketches would do much to aid it. All that Hales, Smith, and Whichcote have left behind them might be comprised in eight such volumes as the two which we now dismiss with our cordial thanks and good wishes.

LANFREY'S NAPOLEON.*

Messrs. Macmillan are doing valuable service in giving M. Lanfrey's great work to the English public. We have not suffered from the Napoleon mania as our neighbours have done, but, strange to say, there are among Englishmen not a few who even now would maintain that the Buonapartes have been the best rulers that France has had, and that her only hope lies in the restoration of the Imperial exile. It is well that such men should see the light in which the Napoleon policy presents itself to high-minded Frenchmen who are free from that miserable Chauvinism which the Imperialist party have, for selfish ends, always encouraged, to the ruin of the best interests of the country, who have not joined in the apotheosis of brute force, and who still retain their love of liberty and their loyalty to truth and right. M. Lanfrey is one of this class. Probably he will offend the English admirers of Imperialism, for he has a belief in Republican virtues, and regards it as a calamity for France that the gallant soldiers whom the First Republic called forth, in whom neither the military spirit nor the intoxication of their own success could quench the love of freedom or destroy the reverence for law, were not able to exercise more control over her destinies. He finds, too, something to admire even in those poor shadows of Parliaments which were created by Napoleon under the constitution of the Year VIII., and instead of joining in M. Thiers' condemnation of the violence of the Tribunal, honours the men who, however feeble and unsuccessfully, sought to interpose some barrier to the encroachments of despotism. All this, of course, is very unpalatable to those who are ready to fall down and worship any incarnation of force, who carp at representative institutions and the delays which they interpose in the way of administrative efficiency, but can forgive a despot all kinds of offences—violation of solemn oaths, invasions of personal liberty, diplomatic intrigues pervaded by the spirit of fraud, and stooping to all kinds of falsehood, deeds of treachery, cruelty, and blood, wholesale massacres or deportations to Cayenne and the like—if only he shows the strong will and will use the iron hand. The success achieved dazzles the eye, and it is forgotten how it is obtained, or the means, however base and unworthy and unrighteous they are, are supposed to be sanctified by the end. History has too often been written in such a manner as to encourage this feeling, for the deeds of the successful plotter against the liberties of his country or the provinces of her neighbours are continually described so as to extenuate or conceal their true enormity. Who—we have sometimes been inclined to ask in reading the pages of M. Thiers' panegyric (for it is that, rather than a veritable history) of the First Empire, or the extravagant pretensions of some of the champions of the Third Napoleon—are these Buonapartes that they and their supporters should believe them invested with an incontestable right to prey upon the rights of mankind, and pile up hecatombs of human victims on the altar of their ambition? There may or may not be a right inherent in royal races; but it can only assume even an outward show of respectability when it has been established by the usage of centuries, and when, owing to the lapse of time, the circumstances of its origin are forgotten and concealed. But hereditary right in the family of a Corsican adventurer, who, some eighty years ago, was only taking his first steps in a career of wickedness which was to raise a poor and unknown soldier to the throne of European empire, is a simple mockery, and it is good for the world that the hollowness should be exposed

by an honest and truthful account of the means by which this hero worked out the purposes of his ambition.

Of the general character of M. Lanfrey's book we spoke on the appearance of the first volume of the translation, which, we may say in passing, is thoroughly well done. We can, indeed, occasionally detect in the structure of the sentences, evidence that familiarity with the original has not been wholly without its influence on the translator's style, but these are rare cases, and do not affect the excellence of a version so free and easy, that we often forget that it is a translation. The present part includes the opening years of the century, beginning with the campaign of Hohenlinden, and ending with the overthrow of Prussia at Jena, and the peace of Berlin. During all this period, Napoleon is consolidating and extending his power, crushing his enemies at home, and waging daring and successful wars abroad, dazzling the world by the brilliancy of his feats of arms, the rapidity of his movements, and the extent of his successes, and yet as the theatre of his action widens, and the wildness of his overweening ambition discovers itself, revealing to all careful observers the spirit which made him, with all the semblance of a hero, at the core a mere charlatan. It is this feature on which M. Lanfrey dwells. There have been plenty to burn their incense at his shrine, his object is to show how mean and contemptible a being was the god whom they have been worshipping, and worshipping though there were at the time other men who had been relegated to obscurity who, even on their own principles, were more deserving of honour. Military genius (and the more the life of Napoleon is examined, the more does it become evident that it is the only kind of genius to which he can rightfully lay claim) does not confer the highest kind of greatness. But Napoleon did not stand alone in that, even in his own times. Before he came to the front France had a gallant band of soldiers who had nobly fought her battles, and who, but for his criminal invasion of her liberties, might have done her still greater services. M. Lanfrey's eulogy on them is extremely just:—

"Kleber was the last survivor of that proud race of generals of which Hoche was the most glorious son, and to which Moreau himself only half belonged. These men of the Revolution were something more than mere soldiers. Imbued with all the ideas of their time, they shared its high ambitions; they thought themselves interested in all the questions that interested or agitated their country. Born in the midst of an unprecedented political storm, they saw their country torn by factions, but they only knew it when it was free, and never bowed before anything but the law. They were not of the stamp of men who sold their dignity and political independence for the truncheon of a marshal, or servilely bent before an equal who had become their master. It is as hard to suppose them satisfied servants under the gilded yoke as to imagine Mirabeau, Danton, or Vergniaud in a chamber of mutes. All that remains of these men bears traces of nobler minds, of a stronger race, incomparably greater than all that crowd of the true men of the Empire who, out of the field of battle, had neither heart nor head. They neither served the same cause, nor sought the same honours, for they lived and died poor; but since the Revolution was doomed to fall into the hands of soldiers, it is deeply to be regretted that those who were great citizens as well as great captains were not called to exert a more powerful influence on its destinies."

The misfortune for France was that Napoleon had not the feelings of a citizen at all. As our author more than once reminds us, his Corsican birth and sympathies coloured his views and helped to mould his character and influence his actions. He talked largely about France and her glory, but France was after all only the chief piece with which he was playing the game of his own fortunes. It is not too much to say that if the complete sacrifice of everything French could have purchased the supremacy of Napoleonism he would not have hesitated to pay the price. Of the lofty pride, the chivalrous devotion, the enthusiastic love with which Hoche and others of the same rank regarded France, of the patriotism which with them was a passion, and which would have led them to accept ten thousand deaths rather than consent to the dishonour of their country, he knew nothing, and still less had he any of their faith in liberty and zeal for her cause. Yet he seemed necessary for France. It was, in fact, the great triumph of his subtlety and craft that he had made himself so necessary to her that, though submission to him was her own humiliation, and no way of escape seemed open to her, he had succeeded in destroying whatever institutions remained to her after the conflict of the Revolution, and in building up a sham Constitution, which, though, at the time at which the volume opens, it had not given him absolute power nominally, had really left France subject to him. It is, as our author clearly perceives, a curse to any nation to be placed in a position which thus makes one man her absolute master. "In a country possessing firm institutions, citizens

"know nothing of this anxiety [the anxiety about the life or fortunes of the individual ruler], law is supreme and they abide by its decisions; but in a State where one man is everything, the maintenance of public order depends on the slender thread of human life, and the moment the man is in danger, his succession is open to all competitors. Despots always marvel at the brutality with which the hour of their death is anticipated; it is because from the instant there is reason to fear that their life may be cut short, they fail in the compact to which they had sworn, and the security which they promised exists no longer." It is obvious, however, what an advantage the man who is bent solely on the establishment of personal power possesses in this belief that he alone stands between the nation and a cataclysm, in which not only property but liberty and life may be lost, and of course, this feeling must have told with tenfold power in a country which had only just emerged from the horrors of the Reign of Terror, and to which the deluge that was threatened if Napoleon was overthrown, was no imaginary thing. Poor France! it is, as all her best friends and wisest thinkers perceive, her great misfortune that she has no firm institutions, and is thus perpetually troubled by the difficulties arising out of personal rule. It is easy to read between the lines of the passage just quoted, and see how they bore upon the late Emperor, who, at the time they were written, may well have been disturbed and annoyed at the speculations relative to the probable length of his life and the eventualities to which his death might lead. That was his part of the penalty, but unhappily the country has to pay hers also, as she is finding even now. M. Thiers is a very different type of man, but the inconvenience and trouble of his present position are due to the fact that the country has no firm institutions. Instead of complaining of his faults, and especially of his frequent threats of resignation, we should rather applaud the tact and skill with which he has contrived to steer the vessel of the State, under conditions so trying. The blame rests on those who have deprived the nation of those institutions, which are like the rudder of the boat, and that blame unquestionably rests on the head of the Buonapartes, whose partisans would find profit now as they have always done, by the confusion they have themselves created.

M. Lanfrey deserves credit for the honour he has rendered to the men who, under circumstances of peculiar difficulty, sought to keep alive the flame of French liberty. Napoleon meant that the Tribunal should simply do his will and register his decrees, but even in this carefully selected body were found some with too much independence to accept the position he would have assigned them. The third clause of the Treaty of 1801 with Russia afforded opportunity for the display of their feelings. In it Frenchmen were spoken of on the same terms as Russians were, as subjects of their respective governments. This roused the spirit of men who had been contending for years for the right of citizens. "This word was a ray which threw light upon a situation already established, but upon which illusions still existed; it gives a situation its true name, its name sealed by ancient servitude, and all generous men who had resigned themselves to a temporary dictatorship, but who had retained in their hearts all the noble ambitions of 1789, were seized with horror and disgust at this unexpected revival of old monarchical superstitions." A temporary dictatorship was in truth, the last idea that would have entered into the mind of Napoleon. He meant from the first to be absolute ruler, and M. Lanfrey has done good service to the cause of freedom by stripping off the mask by which he sought to disguise his advances towards despotism and exposing the falsehood of the pleas by which he endeavoured eventually to fasten on others the responsibility for acts resulting solely from his own ambition. Of the masterly ability with which he has executed the task we urge our readers to judge for themselves. He has been most diligent in the examination of records, and is thus able often to confute the Emperor by his own words. He never denies his talents, or is unwilling to do full justice to his achievements, but he refuses to adopt the talk of the crowd of flatterers who give him the credit of all successes, and attribute to his subordinates all defeats; and still less will he abjure regard to the laws of right and wrong in judging of his actions. He shows everywhere a political sagacity, to whose lessons France would do well to give heed. He is in thorough and hearty sympathy with liberty everywhere. He does not think it necessary to defend a policy because it brought glory to France; but he writes in the temper of one who loves justice and liberty, and shrinks not from condemning all that opposes them by whomsoever done. His narrative is intensely interesting in itself from

* *Life of Napoleon*. Translated from the French of M. LANFREY. Vol. II. (Macmillan and Co.)

the new aspect in which it places many events, but still more so from the wisdom and breadth of the views it inculcates. He may be called a partisan, and no doubt the keen sense he has of the wrongs Napoleon did to his country, and his contempt of the charlatanism which disfigures his character and life, lead him sometimes to write strongly, but his is the partisanship of a patriot and a lover of freedom, and may easily be forgiven. Though a Frenchman, he can do justice even to some who have fought against his country, and whose fate is a lasting stain on her honour. We have been particularly pleased with his account of the disgraceful expedition to Saint Domingo, and the justice he does to the noble-minded Toussaint L'Ouverture. After quoting Buonaparte's recommendation to the Minister of the Navy to use all diligence in sending reinforcements, he says:—

"This recommendation, the note of the English Cabinet, the perfidious acts and the atrocious cruelty which dishonoured our expedition to Saint Domingo, clearly point out what were the instructions given to General Leclerc relative to slavery. To subdue the island by terror or by force, to disarm the blacks, to bribe their principal chiefs, to transport the others—such was the beginning of a plan which would of necessity be crowned by slavery. These calculations were not crowned with success. Never did more disastrous results follow a mere perverse policy; but, as it usually happens, the instruments alone bore the weight of expiation—a law of history which ought to guard men against their inexhaustible complaisance for those who dispose so lightly of their destinies. Thirty-five thousand men were sent to Saint Domingo; scarcely more than two or three thousand returned. As for the hero of the black race, we know now that, drawn into an ambush by General Leclerc, who acted with a heavy heart in accordance with the reiterated injunctions of Buonaparte, he was sent to France, and shut up in the freezing dungeons of the fort of Joux, where he perished at the end of a few months. Toussaint L'Ouverture could die, for he had done a great work; he had proved to the world that negroes are men, and men capable of governing themselves, a faculty which whites had hitherto refused to acknowledge in them. A natural death—assert our historians, referring to reports to which this premature death gave rise—as if the prolonged sufferings to which this son of the tropics was subjected were not a thousand times more cruel than a legal execution! But what is the obscure agony of a poor negro for the maudlin narrators of the ostentatious martyrdom of Saint Helena? It is true that the just future will perhaps say of one of these men that he was the redeemer of his race, and of the other that he was the scourge of his."

We must leave this interesting volume for the present, but it is with the intention of returning again to its account of the foreign policy of Napoleon.

A NEW SOCIAL SATIRE.*

Amid the many efforts after social reconstruction, which occupy so largely the best minds of the present time, there is a tendency to overlook some powerful elements, or at least to regard them as inoperative to such an extent, as betrays an unasserted confidence that they are actually and practically effete. We are not now referring to such schemes as that of Comte—whose lofty *altruism*, even in theory, would not have been possible, save for the Christianity that it professedly ignored, nor are we glancing at systems more or less avowedly infidel—but we have rather in our eye "Christian" writers who build up their economic schemes much as though Christianity were not a thing to be carried into daily business stall—as if it existed quite outside the circle of bargaining and exchange and percentages, and all the rest of it. So far as their practical schemes are concerned, we feel they might have been possible to highly enlightened and artificial life, *without Christianity*. Greece produced a considerable economist in Aristotle; and even he was in many points more *altruistic* than some of our "Christian" economists. Is it possible to carry something higher than selfish interests into life, without sacrificing all hold on the current of affairs? is it within the choice of ordinary mortals to carry Christianity into daily applications, and yet not suffer from the pressure of a social opinion which is only the more repressive of decided individual action, even on the lines of self-denying devotion, in that it is *professedly* Christian, and therefore needs to guard its "respectability" with the more jealousy? The problem is a great one; and needs in these days to be raised and once for all dealt with. If Christianity is the practical power its advocates claim that it is, then it must approve itself fit to cope with the complexities of a deranged society, to be a comprehensive element in the adjustment of the claims of labour and capital, and the thousand other difficulties that have arisen, and are even now threatening to arise, between class and class. More especially must it come before the working classes in this light, and vindicate its right to their acceptance. Once persuaded of its efficacy in this direction, they will soon embrace it with eagerness.

* *The True History of Joshua Davidson*. (Strahan and Co.)

Clearly it is in this form that the question has presented itself to the anonymous author of "Joshua Davidson," which, in spite of the realism of the preface and of the first portion of the book, it does not need much discernment to see is simply a well-executed parable with a very direct satiric purpose. The author finds Christianity is kept separate from all "the real movement of life—it is, in the strictest sense, a thing apart. In the present state of society it is impossible to *realise* Christianity unless the individual is prepared to accept social ruin—to be outlawed from "respectability" and condemned most bitterly by those who profess most loudly, and who are most active in philanthropic schemes. As a necessity the book bears very hardly on a *priesthood*, especially a priesthood held in the tether of State support or guaranteed respectability, and it is quite possible that to many the book may here and there read irreverent. It is, as we have said, a parable with a tense satiric purpose, and must be read as such. Joshua Davidson is the son of a carpenter, in a Cornish hamlet, Trevalga. At an early age he begins thinking for himself and questioning, and unluckily sets to questioning Mr. Grand, the vicar, who not only snubs and insults, but threatens to thrash him. Still he perseveres in his studies, and draws some youths round him, who pray together and try to act on the most literal acceptance of the Scriptures. This fails them; but still they do not lose their faith in Christianity, they only try to interpret it a little more intelligently. By-and-by Joshua and some of his friends find work in London, resolved there to put their schemes to the test. They do much good among the downcast, unaided and unrecognised; and at length recognition and aid come to them, only to bring the beginning of failure. Economists and philanthropists seek out Joshua, and try to convert him to co-operation in work, and to political economy. The following is a confession with more practical application, we fear, than many would believe:—"As he grew, however, to understand the inner relations of life in the metropolis, he ceased to wonder at the wide-spread indifference of the working men; and he came further to understand how religion, like other things, had followed that class antagonism felt by the artisan, to which the exclusiveness of caste cherished by the rich had given birth." He is nearly throwing himself into the arms of the High-Church party, but his reason declines to be satisfied with their tenets, though his taste and imagination are delighted. His final argument with the Superior is remarkably piquant.

Lord X—and the M.P. are cleverly done. This is how Joshua fared at the hands of the latter:—

"'You have the remedy in your own hands,' said the M.P. 'So long as you will marry on nothing, spend all you get, and breed paupers, paupers you must remain, wallowing in filth and wretchedness. The whole question is as much a matter of exact science as any other mathematical problem; and you are to blame, Davidson, that you do not abandon your foolish rant about Christian charity and human rights, and apply yourself to the only way out of the difficulty—the science of political economy.'"

"Joshua smiled sadly. 'Political economy is not quite human enough for us, Sir,' he said. 'It rests too on the basis of those very existing conditions of society that I do not care for; I would rather see something more radical, going straight to the root of the evil.'"

"'You are an enthusiast,' said the M.P. sadly. 'I tell you again, political economy does go to the root of the evil; and the only thing that does.'"

"'Then Christianity is wrong,' said Joshua. "And the M.P. was silent. He had never confessed himself on the subject of religion, and never would. Not his most intimate friends knew what he believed, or what he did not believe. All that the world saw was that he went to church, made the orthodox bow at the name in the creed, and wrote books and pamphlets full of anti-Christian hard-headed doctrines, without ever once alluding to religious dogma.'"

"The result of the conversation was that Mr. —, the M.P., who is a worthy man, upright and honourable, but practically one-sided, because so utterly undisturbed by weakness or passions of any kind, and therefore unable to allow for them in another, denounced Joshua as a mischievous agitator, and an ignorant fanatic, and warned those of us whom he knew to beware of him."

Joshua has, of course, passed through many phases of thought and belief:—

"First, literal acceptance of the Word, which as he went on he found to be against the course of nature, and which, therefore, he relegated to the ignorance and exaggeration of the time in which it was written; next, the authority of the Church with its increment of symbolism and tradition, by which the Humanity of Jesus is resolved into a mystical Appearance of Divinity, and His life made no longer an example for men to follow, but a dogma to be worshipped under emblems; and now the frank acceptance of that Humanity alone—of the man as a teacher, and of the life as an example to be faithfully followed; more especially in its tenderness to sinners and its brotherhood with the poor and outcast. It was an abandonment of the dead mystical for the living real; but I doubt if any single sect among all the hundreds into which the Christianity of Jesus is

shredded, would have recognised him as a brother Christian."

But in spite of all the opposition and the trials of false friends, he perseveres through evil report and good report, raising up the most hopeless of the lapsed. He becomes a Communist, and goes to Paris to aid the sufferers in the siege and is killed there—a climax which was so far determined by the first intention of the book, whose very title will lead thoughtful readers, when they have got on a little way, to see some very distinct references to Biblical ideas and developments. Whatever fault may be found with portions of the work, alike as to artistic construction and to the prudence of certain statements, there can be no doubt that the author has high ideas both of the possibilities of society and the power of Christianity as a regenerative influence. It is one of the most daring and clever pieces of work we have recently read. The humour is never without elevation, though it mercilessly transfixes whole classes, and the tone of a lofty earnestness is felt throughout, in spite of the marked freedom of speech, which is certain now and then to offend many readers. But this book is certainly not the work of an inexperienced writer.

TWO NOVELS OF NOTE.*

Were it not for some slight weakness in plot, "Miriam's Marriage" might be pronounced a masterpiece. But Mrs. Macquoid, in attempting to create a villain of an original pattern, has erred in a direction that, we fear, will greatly spoil the effect of her story to the mass of novel-readers, however much it may testify to her power as an artist. Godfrey Brendon is really the weak point of the work, and he is weak not only in the working out, but in the very conception. Up till his return from Buenos Ayres with the girl he has contrived to marry, while another wife is left behind, nothing could well be more real or more convincing; but at this point the interest somehow lapses, and we cannot help regarding him as a mere *deus ex machina* for developing contrasts in the several characters that are presented to us. Certainly no motive sufficiently strong is brought before us to justify, to our minds, a man like Brendon bringing home his "unlawful" wife to the neighbourhood where both his friends and her friends resided, and where, if rumours of his former marriage ever travelled to England, they were most certain to travel.

This once got over, however, there is nothing left for us but to praise "Miriam's Marriage." In respect of character-sketching, it is even finer than the best parts of "Heater Kirton," and that is saying a good deal. Biz is almost surpassed by Rispah Blane, and the old farmer finds his counterpart in obstinate purse-proud Purton. Even Joe, the young farmer's boy, should not be forgotten. Then Miss Whackstead, with her fine-society airs, and her pretence, who contrives to entrap old Purton so admirably, may be set down as the butt of the piece; and this is rendered with most exquisite skill. No less so are the Llewellyns, and Alice Montgomery, with her coolness and self-composure. The two sisters, Miriam and Nancy Blane, in their sharply contrasted characters—the one so soft and insinuating in her *gristleless* dependency, the other so gentle and winning yet so faithful in her self-supporting devotedness—are in our view, simply masterpieces. Nancy's voyage to Buenos Ayres is indicated, rather than described in detail, yet how plainly we can see her. We do not wonder at Mr. Josef's frank confession of readiness even to "marry a heretic." And then the manner in which she contrives, when old Mr. Purton has told her that he will never allow his son to marry her, to rebuff him without any sacrifice of womanly dignity, shows a depth of real insight. In answer to his arguments she says:—

"'You may make your mind easy, Mr. Purton. Disgrace will never come to you if it waits for me to bring it. I promise you I'll never marry Robert while Miriam lives in shame. . . . But I don't want to deceive you: I don't want you to think me better than I am.' She smiled, something very like contempt curved her lips. 'I shall never leave off loving Robert, never—unless he himself wishes it.' Mr. Purton's lower jaw dropped. He had a sudden sense of being outwitted."

This novel is as full as any of Mrs. Macquoid's former ones, of delicate morsels of description, never overdone; and it is as full also of these fine points of human tendency and human failing, which, caught in a single sentence, always tempt us to name her along with George Eliot. To justify so strong praise as this, we must make room for one or two specimens:—

"We often weep more easily at the images by which we illustrate our griefs than at the griefs themselves."

* 1. *Miriam's Marriage*. By KATHARINE S. MACQUOID, Author of "Patty." (Smith, Elder and Co.)

2. *The Strange Adventures of a Phaton*. By WILLIAM BLACK, Author of "A Daughter of Heth." (Macmillan.)

"A man feels a comfortable security in self-glorification when his sagacity has benefited a friend's pockets at the same time as his own—he can tell himself that he is 'a good fellow as well as a lucky one.'"

"I wonder what there is about London," says old Purton; "but it seems to me that the minute a man begins to get in there, he does nothing but advertise his own merits. I can't fancy how people can swallow such humbug."

"In speaking to inferiors, Mr. Purton had a way of rolling out his words in a clear, resonant voice, finishing each to the last letter, and he was as audible to passers-by as those to whom he spoke."

"My sakes!" says Rixph Blane, "I don't set up for one of your clever ones, not I—they mostly ends by burning their own fingers at both ends, as you may say; but nussing comes to I as nat'ral as milk to cows, and I can't have no one meddlin' with Matsheew. If you was to excite he, or to set he off talkin' again, I wouldn't answer but it might burst out all at once like the rose of the watering-pot."

"Farmers are considered self-opinionated, but everything about a farmer tends to foster self-worship; his very food is all home produce; the acres that bound in his view constitute his world; beyond its confines all is of secondary importance; it is patriotism in its essence, with self at the core. It is very hard to interest the agricultural mind in subjects that cannot be brought into the groove in which it travels—hardly a groove; in a groove there may be progress, though only in one direction. The farmer mind may rather be likened to a swiftly-returning curve, which invariably comes back to the point whence it started. Therefore, any one of quick perception and adaptable humour, not troubled with that unfortunate clearness of vision which makes justice and injustice so very distinct and insurmountable—any one possessing the more pliant and callous temperament, may and will prove successful in ruling the mind under consideration where direct opposition, founded on principle, would fail."

We have to thank Mrs. Macquoid for much fresh insight and fine character-painting in "Miriam's Marriage."

The idea of developing a love affair in connection with a coach journey is not exactly new; for a story of last century, if we mistake not, is founded upon it; but Mr. Black in the "Strange Adventures of a Phaeton," has managed to work out something new, fresh and striking. We have had occasion to speak of the wonderful picturesqueness, the quaint resource, and easy grace of the story as it appeared month by month in *Macmillan's Magazine*; but this form of publication was rather unfavourable to the delicate charm and glow which lies rather in the development than in any separate portion. In spite of the disconnected or episodic character to which one would have fancied that Mr. Black had committed himself by the very machinery he had chosen, there is a decided unity of effect, gradually heightening and growing, till at length, having passed so many points of note—Henley, Oxford, the Lakes, and so forth—we leave our friends in Edinburgh, contemplating the grandest picture of all:—

"What in all the journey was there to equal the magic sight that lay before us as we turned to these big graves? Beyond a space of blackness, the old town of Edinburgh rose with a thousand points of fire into the clear sky of a summer night. The tall houses, with their eight or nine stories, had their innumerable windows ablaze; and the points of orange light shone in the still blue shadow until they seemed to form part of some splendid and enchanted palace built on the slopes of a lofty hill. And then beyond that we could see the great crags of the castle looming dark in the starlight, and we knew, rather than saw, that there were walls and turrets up there, cold and distant, looking down on the yellow glare of the city beneath. What was Cologne with the coloured lamps of its steamers compared to this magnificent spectacle in the noblest city in the world?"

Count Von Rosen—the Uhlán—is a piece of genuine German nature, full of quiet humour, sturdily good-natured, with all the reserve of sentiment that marks his nation. He is a masterpiece, and no less so is Our Bell, with her half-unconscious graces, her whims, and her fine instincts. Our space is exhausted, and we can only press on our readers to make the acquaintance of these two personages in Mr. Black's most fascinating pages.

MORE JUVENILE BOOKS.*

Mary Howitt is still a dear name in the nursery, though perhaps hardly so dear as it was once, when her

* 1. *Sketches of Natural History; or, Songs of Animal Life.* Written by MARY HOWITT, and illustrated with upwards of One Hundred Engravings by H. Giacomelli, illustrator of "The Bird," by Michelet. (Nelson and Sons.)

2. *P's and Q's; or, The Question of Putting Upon.* By CHARLOTTE M. YONGE, Author of "The Heir of Redclyffe." (Macmillan and Co.)

3. *Chances and Changes; Stories of the Past and Present.* By BEATRICE ALSAGER JOURDAN. (Strahan and Co.)

4. *Spain and its People: a Record of Travel.* From the French of EUGENE POITOU. With 150 Illustrations by V. Folquier. (Nelson and Sons.)

5. *The City of Nocross, and its Famous Physician.* By A. L. O. E. (Nelson and Sons.)

6. *Twilight and Dawn.* By the Author of "Four Messengers," &c. (Bell and Daldy.)

7. *Life in the Primeval World.* Founded on Mennier's "Les Animaux D'Autrefois." By W. H. DAVENPORT ADAMS. (Nelson.)

8. *Penny Readings in Prose and Verse.* By TITCHFIELD MOSELEY. (F. Warne and Co.)

9. *The Children's Paper for 1872.*

wonderfully fresh yet unpretentious stories and bits of verse came with all the added pleasure of surprises. But then we forget—to children they must be just as much joyful surprises as they were to the earlier generation who saw them first. Even if the use and familiarity of school selections and such like does, in the case of the adults, take some of the "gleam" from them—to the ever-rising race of new children they must be ever new. And all this illustrates the fallacy of much criticism of children's literature, where the adult point of view will assert itself, and allow the adult dictum. Better, perhaps, to content ourselves with telling what we have before us. Well, then, it is hardly possible to conceive a prettier, a more amusing, or a more instructive book than Messrs. Nelson's new edition of Mary Howitt's poems on birds and animals, with illustrations by Mr. H. Giacomelli, who illustrated "The Bird," by Michelet (1). Mary Howitt has written a whole library for children—her poems are the best of her writings. She is so dainty in her pictures—can say so much in a line—has such a pleasant way of turning a subject so as to teach a lesson and yet not "tag" it on in any way; and she has besides such a quiet humour that sparkles and shines out ever and anon in the kindest way. Well may the publishers say:—"Seldom have the 'habits' and 'manners' of animals, with glimpses of rural life, and suggestions of picturesque landscapes, been brought before the young in a more attractive manner."

These poems are characterised by an infinite variety; and Mrs. Howitt seems equally at home when singing of the Stormy Petrel or the Lion, or when describing in sportive verse the lively gambols of the Monkey, or the vagaries of the Carolina Parrot. She ranges at will from grave to gay, from lively to severe, and invariably carries her reader with her. All boys and girls who read at all know "The Squirrel," "The Spider and the Fly," and "The Camel"; but there are many others equally worthy of a home in the juvenile memory. M. Giacomelli has done his best; in a mere square inch, with vignette or tailpiece, we frequently have a masterly picture, finished with completeness. The boy or girl that gets this elegant volume for prize or present has not a treasure and should not often weary.

Miss Charlotte M. Yonge's "P's and Q's" (2), is rather a different book, though very well suited for boys and girls. It relates how Horace Quintall was apt to put upon his sisters Pauline and Aline, and to patronise them—how sometimes they were misled and punished for his praverications—how both suffered from their step-sisters; and how, mainly through his sisters, Horace was saved from being involved in a terrible boat accident, in which several of his schoolfellows went down. Like everything that Miss Yonge does, it is, in spite of a slight tendency to churchiness, full of delicate touches, and everywhere shows a studiously pure style; but it is, perhaps, just a little lacking in broad incident or humour to be a thoroughly successful juvenile book. That is a good touch when Paulina, left at home with a task on Sunday, at the instigation of step-sister Elspeth, is described as "reaching out her arm and taking down 'Through the Looking Glass,' and reading it in a dreamy discontented way, trying to think she was enjoying it very much; but not even the knight would entertain her now, she was much too sorrowful and unhappy a victim." The illustrations are very pretty.

In "Chances and Changes," (3) Miss Jourdan has written a very good girl's book—perhaps, just a little too level and unrelieved here and there. It consists of six stories—two of them of rather too old-fashioned and affected a cast—"Adela of St. Albans," and "The Extorted Promise"; but "Brother Ben and I," and "An English Girl in France" are better—full of pictures, and character, and instruction, and sure to be found interesting. It is a pity the book was not smaller. The illustrations by Mr. Frazer are good; but certainly, the best in point of art has not been chosen for frontispiece.

"Spain and its People" (4) gives a very excellent and spirited description of a tour through Spain, translated from the French of Eugene Poitou. It is full of character—smart and racy. M. Poitou is graphic, picturesque, and incisive; but he can also fall on occasion into the dreamy musing vein which befits so many Spanish associations—notwithstanding that it has now fallen so low among the nations of Europe. But it may yet rise; for "its people are endowed with many noble qualities." In some respects Spain is an "enigma; its history is rich in 'deed of daring,' and 'in those darker colours which lend depth and force to a picture.' The book is so spirited, and yet so simple, in style (for it has been admirably translated), that we are sure it would be greedily read by boys and girls, who would find themselves not a little helped by the expressive and numerous woodcuts.

The "City of Nocross" (5) is a very hazardous enterprise—an attempt to develop on a certain new side that sublime allegory of John Bunyan's, the "Pilgrim's Progress." In all such attempts, however successful in incidental points, we cannot but regard the ingenuity as largely wasted. "Smoothaway," and "Civility," and "Self-Deception," and "Mammon," continually remind us of their great originals, and in spite of many

signs of power, we cannot say that we regard this as a success.

"Twilight and Dawn," by the author of "Four Messengers" (6), suffers from the want of pictures; but it may contrive to stand without their aid. It is written in excellent style, full of sympathy, and pervaded by a quiet wisdom and the finest feeling for art, particularly for music. "The Blue Silk Hebe" is really exquisite, and Gabriella is subtly touched off.

"Life in the Primeval World," founded on Meunier's "Les Animaux D'Autrefois" (7), is a description in popular terms of the pre-Adamite creatures. It is clearly written, and affords much information, set in such a striking manner that, in spite of the subject, it may be fairly classed as a book for the young. The illustrations help it not a little.

In "Penny Readings in Prose and Verse" Mr. Titchfield Moseley has supplied a fair variety of funny prose and weakish verse for the delectation of young people. Although sometimes the wit is a little broad and the taste rather doubtful, we must admit that one or two of the pieces are fairly good in a literary point of view, and are decidedly adapted for their purpose—immediate effect in reading. "Christmas Eve in a Belfry" we regard as the best.

"The Children's Paper" (9) is composed of the twelve monthly issues of a very worthy little magazine published at one halfpenny. It is admirably and profusely illustrated, and is well and attractively written—the editor clearly understanding the rule laid down by Fielding that an editor, like a butcher, should joint his meat. Applicable in any case, it is especially so in a magazine for the young; and that it is so in the case of this halfpenny magazine is the best praise we can give.

BRIEF NOTICES.

Messrs. T. and T. Clark, than whom there are no men to whom the English theologian and expositor are more indebted, have just issued a second and enlarged edition of Professor LUTHARDT'S *Apologetic Lectures on the Saving Truths of Christianity*. We do not wonder that a second edition has so soon been called for. For, unlike many of the more valuable works which issue from their press, these lectures are popular in their style and tone. No lover of the "saving truths" of the Gospel, however limited his culture, will be hindered in his enjoyment of them, whether by citations from ancient authors, or by the still more thorny perplexities of a technical and dogmatic theology: while he cannot fail to find much new light thrown on the truths he most surely believes. They are in fact, though not in form, an exposition and defence of the several sentences of "the Apostles Creed"; and they are written with a vital force and simplicity for which German authors are by no means conspicuous. The translation into English is excellently done.

Of another work recently published by the same firm we regret that we cannot speak so highly. *Lectures and Sermons by the late Alexander Dyer Davidson, D.D.*, "a painful and laborious preacher of the Word," will no doubt be very welcome to his large circle of friends and admirers; but, beyond that circle, they are not likely to receive any very cordial welcome. They are such discourses as are delivered in many Scotch pulpits week after week—such discourses as our Scotch brethren are somewhat too apt to send to press. They are not distinguished by any special expository ability, or by any selectness of style, or by any unusual power of thought. In short, they simply help to swell that flood of common-place religious literature under which we are in imminent danger of being submerged. Here and there, too, were it worth while, we should be disposed to question their theology, and, still more, their morality. A preacher who cannot see that "a cloud is 'to rest upon David's death-bed because he would have 'Joab and Shimei punished according to their sin,' as he euphemistically expresses it, and takes occasion to remark on what is probably the darkest stain on David's noble life, that 'that should not be called a revengeful feeling which prompts a man to give, even on his death-bed, his strong verdict against the workers of 'iniquity,' is only too likely to confuse the moral sense of his hearers."

But of the new volume in the vast fabric of Lange's Bible-Work, *Dr. Bahr's Commentary on the Books of Kings* (also published by Messrs. T. and T. Clark), we can speak in terms of the most sincere commendation. We do not pretend to have read this bulky volume from end to end; but wherever we have opened it, even on the most critical passages, we have found it very helpful. Wherever our divining rod has been dipped, it has brought up some particles of precious ore; and we therefore conclude that beneath this broad field there lies a mine which it will repay us and our readers to work again and again.

We have also to report that Mr. William Tezge has issued the second volume of ADAM CLARKE'S great *Commentary on the Holy Bible*—a monument of labour and devotion such as has been seldom surpassed. Of this admirable edition, reversing the verdict of the wine-bibber in the parable, we must say, "The new is 'better.'"

Births, Marriages, and Deaths.

[A uniform charge of One Shilling (prepaid) is made for announcements under this heading, for which postage-stamps will be received. All such announcements must be authenticated by the name and address of the sender.]

BIRTHS.

WHITELEY.—Nov. 27, at West Dulwich, the wife of G. C. Whiteley, barrister-at-law, of twins—boy and girl.
MARCH.—Nov. 30, the wife of the Rev. Samuel March, of Sydenham, of a daughter.
HILL.—Dec. 2, at Stoke-road, Gosport, Mrs. Woodman Hill, of a son.

MARRIAGES.

BARROW—CASH.—Nov. 27, at the Friends' Meeting House, Dorking, George Barrow, of Birmingham, to Caroline Cash, of Dorking, youngest daughter of the late William Cash, of Peckham-rye.
COOPER—BOND.—Nov. 27, at Islington Chapel, by the Rev. Dr. Geikie, James T. Cooper, of Lancaster-road, Westbourne-park, to Annie Elizabeth, eldest daughter of the late W. Bond, Esq., of Sutherland-square, S.W.
SPRIGGS—HANDFORD.—Nov. 28, at Brixton Independent Church, by the Rev. J. Baldwin Brown, James Fletcher, eldest son of Mr. W. Spriggs, of Kennington, to Julia, daughter of Mr. E. Handford, of Bramah-road, Brixton.
SEARLE—HUMPHREY.—Nov. 30, at Westow Hill Chapel, Upper Norwood, by the Rev. S. A. Tippet, Walter Consett, son of Samuel Searle, of Northview Central Hill, Upper Norwood, to Lucy Charlotte, daughter of William Humphrey, of Carlton Villas, Upper Norwood.

DEATHS.

TEALE.—Nov. 26, Jane, wife of George Teale, of the Colonade, Preston, aged 53. Friends will please accept this intimation.
CROWE.—Nov. 27, at 6, Raven's-court-terrace, Hammer-smith, the Rev. William Crowe, aged 75. Friends in the country are requested to accept this intimation.

BREAKFAST.—EPPS'S COCOA.—GRATEFUL AND COMFORTING.—"By a thorough knowledge of the natural laws which govern the operations of digestion and nutrition, and by a careful application of the fine properties of well-selected cocoa, Mr. Epps has provided our breakfast-tables with a delicately-flavoured beverage which may save us many heavy doctors' bills."—*Civil Service Gazette*. Made simply with Boiling Water or Milk. Each packet is labelled—"JAMES EPPS and Co., Homoeopathic Chemists, London." Also, makers of Epps's Cacaoine, a thin, refreshing beverage for evening use.

BANK OF ENGLAND.

(From Wednesday's Gazette.)

An Account, pursuant to the Act 7th and 8th Victoria, cap. 32, for the week ending on Wednesday, Nov. 27.

ISSUE DEPARTMENT.			
Notes issued	£36,999,515	Government Debt	£11,015,100
		Other Securities	3,984,900
		Gold Coin & Bullion	21,993,515
		Silver Bullion	.....
	£36,999,515		£36,999,515
BANKING DEPARTMENT.			
Proprietor's Capital	£14,553,000	Government Securities, (inc. dead weight annuity)	£13,259,873
Reserve	3,168,144	Public Deposits	8,690,235
Other Deposits	19,031,821	Other Securities	19,496,236
Seven Day and other Bills	376,407	Notes	12,384,570
		Gold & Silver Coin	678,928
	£45,819,607		£45,819,607
Nov. 28, 1872. FRANK MAY, Deputy Chief Cashier.			

Markets.

CORN EXCHANGE, MARK LANE, Monday, Dec. 2.

We had a small supply of English wheat for to-day's market, which was mostly in poor condition after the continued rain. From abroad the fresh arrivals are mostly from America. We had a quiet trade. The best samples of English wheat made last Monday's prices, and foreign likewise met a retail inquiry without alteration in values. Flour, both sacks and barrels, was in moderate demand at last week's quotations. Peas, beans, and Indian corn were exchanged in value. Malting barley of best description was fully as dear; grinding sorts were the turn lower. Oats were in steady demand, at last Monday's prices. Prices for cargoes of all descriptions of grain are well maintained.

CURRENT PRICES.

WHEAT—	Per Qr.	Per Qr.	PEAS—	Per Qr.	Per Qr.
Essex and Kent,	s.	d.	Grey ..	s.	d.
red ..	59	to 62	Maple ..	32	to 35
Ditto new ..	50	58	White ..	37	40
White ..	58	67	Boilers ..	37	40
" new ..	50	58	Foreign ..	38	42
Foreign red ..	59	62			
" white ..	64	67	RYE—	36	38
BARLEY—					
English malting	31	35	OATS—		
Chevalier ..	41	48	English feed ..	21	26
Distilling ..	32	35	" potato ..	27	33
Foreign ..	31	54	Scotch feed ..	—	—
MALT—			" potato ..	—	—
Pale ..	66	75	Irish Black ..	18	21
Chevalier ..	—	—	" White ..	18	21
Brown ..	55	60	Foreign feed ..	16	20
BEANS—			FLOUR—		
Ticks ..	31	33	Town made ..	50	57
Harrow ..	33	35	Best country ..	—	—
Small ..	—	—	households ..	43	47
Egyptian ..	31	32	Norfolk & Suffolk	40	42

BREAD, Monday, Dec. 2.—The prices in the Metropolitan are, for Wheat Bread, per 4lbs. loaf, 7½d. to 8d., Household Bread, 6½d. to 7d.

METROPOLITAN CATTLE MARKET, Monday, Dec. 2.—The total imports of foreign stock into London

last week consisted of 8,946 head. In the corresponding week last year we received 12,097; in 1870, 8,563; in 1869, 4,815; and in 1868, 4,844 head. There has been more steadiness in the cattle trade to-day, and prices have improved. The supplies of stock have been moderate, and the number at Deptford also has been much curtailed, the Tanning season being now considered as closed. The arrivals from our own grazing districts have been on a fair average scale. The trade has been firm for all qualities, and 2d. per 8lbs. more money has been paid. The best Scots and crosses 5s. 10d. to 6s. per 8lbs. From Lincolnshire we have received about 1,301; from Leicestershire, 40; from Hereford, 300; from other parts of England, 500; and from Dublin 200 beasts and about 500 cows. There has been only a moderate supply of sheep; nevertheless, the demand has ruled heavy, at 2d. per 8lbs. more money. The best Downs and half-breds sold at 6s. 8d. to 6s. 10d., and occasionally 7s. per 8lbs. Calves have sold at about late rates. Pigs have sold on former terms.

Per 8lbs., to sink the offal.			
s.	d.	s.	d.
Inf. coarse beasts	3 8 to 4 0	Pr. coarse woolled	6 2 6 6
Second quality	4 2 4 8	Prime Southdown	6 8 7 0
Prime large oxen	5 0 5 8	Lge. coarse calves	5 0 5 6
Prime Scots	5 10 6 0	Prime small	5 8 6 0
Coarse inf. sheep	4 2 4 8	Large hogs	3 8 4 6
Second quality	4 10 5 6	Neat sm. porkers	4 8 5 0

METROPOLITAN MEAT MARKET, Monday, Dec. 2.—The market to-day was fairly supplied with meat of all qualities. Trade was by no means active, although a better inquiry prevailed, at somewhat improved quotations.

Per 8lbs. by the carcass.			
s.	d.	s.	d.
Inferior beef	3 0 to 4 4	Inferior Mutton	3 4 to 4 0
Middling do.	4 0 4 4	Middling do.	4 6 5 0
Prime large do.	4 6 4 10	Prime do.	5 2 5 8
Prime small do.	4 10 5 2	Large pork	3 8 4 0
Veal	5 4 6 0	Small do.	4 4 4 8

PROVISIONS, Monday, Dec. 2.—The arrivals last week from Ireland were 274 firkins butter, and 3,131 bales bacon; and from foreign ports 18,303 packages butter, and 633 bales bacon. With a continuance of wild wet weather the demand for Irish butter is very limited. Foreign of fine quality sells well, but other descriptions move slowly. Bacon has ruled well, and prices declined about 4s. per cwt.; at the reduction the sale improved, and a fair business was transacted.

HOPS.—BOROUGH, Monday, Dec. 2.—Our market continues extremely firm, and the advance quoted in our last has been fully maintained. The demand is still active, and stocks are in a much smaller compass; a slight inquiry prevails for olds, small quantities of which have changed hands at slightly advanced rates. Continental markets are firm. Latest advices from America quote a general advance from 3 to 5 cents, per lb., with an active demand, and indications of a still further rise. Mid and East Kent, 80s., 126s., to 140s.; Weald of Kent, 68s., 84s. to 110s.; Sussex, 70s., 75s., to 95s.; Farnham and country, 84s., 103s., to 120s.

POTATOES.—BOROUGH AND SPITALFIELDS, Monday, Dec. 2.—English potatoes are moderately active, and firm in value, but foreign of all descriptions remain slow of sale, at about previous currencies. The import into London last week consisted of 200 barrels from New York, 700 bags Boulogne, 1,292 sacks 873 tons Dunkirk, 100 sacks Rouen, 62 tons Le Vivier, 48 tons Havre, 1,966 bags Harlingen, 50 tons Gravelines, 800 sacks Paris, 112 tons Groningen, 244 tons 6,170 bags Rotterdam, 160 tons Hamburg, 170 tons 13,263 bags Antwerp, 152 bags Calais, 753 bags Bremen, 2,176 bags Brussels, and 190 tons 1,599 bags from Hamburg. Kent Regents, 160s. to 200s. per ton; Essex and other regents, 150s. to 170s.; Rocks, 120s. to 140s.

SEED, Monday, Dec. 2.—There was very little English cloverseed still offering, and fine samples were held very high. German and French qualities were dearer, but as yet without any activity in the demand. Fine samples of white brought fully as much money, with a fair inquiry. Trefoil was held at previous prices, but with a limited demand for even the best qualities. White mustardseed was taken off in small lots, at quite as high rates. Brown samples were scarce, and fine parcels inquired for at very full rates. Winter tares were purchased in small lots, at recent low currencies. A few foreign spring are offering at moderate prices, but those do not meet with free buyers.

WOOL, Monday, Dec. 2.—Although the demand for English wool has not been active, the tone of the market has been firm, and values have been well maintained. At the public sales the competition for Australian sorts continues, and the opening advance has been well maintained. Cape qualities, on the other hand, do not meet a ready sale, and prices are 1½d. to 2d., and even occasionally 3d. per lb. lower.

OIL, Monday, Dec. 2.—Lined oil has been irregular. Rape has been in request, and has been decidedly higher. Other oils are unaltered.

TALLOW, Monday, Dec. 2.—Steady. New Y.C. on the spot 46s., old 43s. 3d. per cwt. Town tallow, 43s. 3d., net cash.

COAL, Monday, Dec. 2.—Market 1s. down for best, 6d. for seconds. Caradoc, 25s. 3d.; Hettons, 25s. 6d.; Hettons South, 25s. 3d.; Lambtons, 25s.; Harton, 24s. 3d.; Hartlepool East, 25s. 3d.; Hawthorn, 23s. 9d.; Kelloe, 24s. 9d.; Tees, 25s. 6d.; Hartley's, 25s. 6d. Ships fresh arrived, 27; ships at sea, 70.

HOW TO DYE SILK, WOOL, FEATHERS, RIBBONS, &c., in ten minutes, without soiling the hands. Use Judson's Simple Dyes, eighteen colours, 6d. each, full instructions supplied. Of all chemists. The "Family Herald," Sept. 3, says, "A very slight acquaintance with Judson's Dyes will render their application clear to all."

KINAHAN'S LL WHISKY.—This most celebrated and delicious old mellow spirit is the very cream of Irish Whiskies, in quality unrivalled, perfectly pure, and more wholesome than the finest Cognac Brandy. Note the words "Kinahan's LL" on the seal, label, and cork. Wholesale Depot, 20, Great Titchfield-street, Oxford-street, W.

HOLLOWAY'S PILLS.—Health's Fountain.—It cannot surely be necessary to remind any intelligent reader that the purity of the blood determines every person's health and vigour. Holloway's medicine searches out the slightest taint in the vital fluid, and neutralises or expels it; so that the circulation supports the system in place of sowing the seeds of decay. When epidemics are advancing, and disease is steadily on the increase, it behoves every one to have a restorative like these pills, ready to set right any irregularity in stomach, liver, bowels, or kidneys. Holloway's treatment is especially suitable for the young, delicate, and nervous, who are most susceptible of any prevailing sickness, and whom violent measures would endanger little less than the epidemic.

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Every genuine Machine has the name of the firm, "WHEELER & WILSON M'FG. CO., impressed on the cloth plate, and, in addition, the Trade Mark affixed to the bed plate. As the great reputation of the Wheeler and Wilson has led to the manufacture of a very large number of imitation machines of an inferior quality, we ask our friends to be exceedingly cautious that none of these spurious machines are sold to them for the GENUINE Wheeler and Wilson.

WANTED, after CHRISTMAS, in a well-established Boarding School for young Gentlemen, an ASSISTANT MASTER. A Graduate of the University of London, and a member of a Nonconformist church, preferred. Apply to F. G., 120, Hagley-road, Birmingham.

WANTED to take a small Plain or Fancy DRAPEY BUSINESS, or to Manage a well-established Trade. Thirty-eight years' experience. Refer to E. West, Gainsboro' or to Mr. W. Brooks, 20, Coleman-street, London.

HOUSEKEEPER.—A LADY of Respectability, of Domesticated Habits and Social Disposition, WISHES for an ENGAGEMENT as HOUSEKEEPER in a family where the General Superintendence of Household Affairs, the Management of Children, or other duties involving responsibility and trust, would devolve upon her. Long experience has fitted her for such an engagement. Moderate Salary required, and good references given.—A. B., Post Office, Leicester.

FURNISHED LODGINGS, in the House of a Family in a Town in Gloucestershire. AGED or INVALID persons requiring a Quiet Home would find this a desirable opportunity. Situation healthy. References given and required. Address, A. B., Post-office, Fairford.

REMOVING or WAREHOUSING FURNITURE, &c., application should be made to the BEDFORD PANTHEON COMPANY (Limited) for their Prospectus. Removals effected by large railway vans. Estimates free. Advances made if required. Address Manager, 194, Tottenham-court-road, W.C.

WINTER RESIDENCE, with all the advantages of English Home comforts and proximity to relatives and friends, at Smedley's Institution, Matlock Bank, near Matlock Bridge Station, Derbyshire, with or without the peculiar Mild Hydropathic Treatment, conducted by W. B. Hunter, M.D.C.M. Glas. The extensive saloons, lofty and well-ventilated bedrooms, all kept at summer temperature night and day, without draughts. Charges moderate.

CRAVEN CHAPEL, FOUBERT'S PLACE, REGENT-STREET, LONDON, W.
Pastor—Rev. R. D. WILSON.
JUBILEE SERVICES.

On SUNDAY, DECEMBER 8th, Special Sermons will be preached in the Chapel, in the Morning, at 11 o'clock, by the Rev. J. C. Harrison; in the Evening, at 6.30, by the Rev. Dr. Stoughton.

On WEDNESDAY EVENING, DECEMBER 11th, at 7 o'clock, a Public Meeting will be held in the Chapel, when the Rev. Samuel Martin, Dr. Brock, Dr. Kennedy, Dr. Edmond, the Revs. C. Graham, Alexander Hannay, and P. J. Turquand; John Leitch, Esq., Henry Bidgood, Esq., C. E. Madie, Esq., and other friends, are expected to Address the Meeting.

Collections for the New School Fund will be made on each occasion.
Tea will be provided in the Schoolroom at 6 o'clock. Tickets One Shilling each.

WEEK of UNIVERSAL PRAYER, JANUARY 5—12, 1873. Christians are earnestly requested to promote the holding of United Prayer Meetings in their neighbourhood. Circular invitations, with subjects, may be had at the Offices of the Evangelical Alliance, 7, Adam-street, Adelphi, London. Also a collection of suitable Hymns, 1d. each, or 7s. 6d. per hundred.

NATIONAL INSTITUTION for DISEASES OF THE SKIN.

Physician—Dr. BARR MEADOWS, 49, Doyer-street, W. Patients attend at 227, Gray's-inn-road, King's-cross, on Mondays and Thursdays, and at 10, Mitre-street, Aldgate, on Wednesdays and Fridays. Mornings at Ten; Evenings, Six till Nine.
Free to the necessitous poor; payment required from other applicants.
THOMAS ROBINSON, Hon. Sec.

MIDLAND RAILWAY.

NEW SERVICE of EXPRESS TRAINS between BIRMINGHAM and LONDON by the Midland Company's New Route, via Wigston Junction.

DECEMBER 2nd, 1872, until further notice.

STATIONS.	To LONDON (Week-days).				
	a.m.	a.m.	p.m.	p.m.	p.m.
Birmingham (New-street Station) dep.	8 25	11 20	2 35	5 16	6 35
London (St. Pancras) arr.	12 0	2 52	6 40	8 40	9 57
London (Moorgate-st.) arr.	12 14	3 8	7 4	8 56	10 13

STATIONS.	FROM LONDON (Week-days).				
	a.m.	a.m.	a.m.	p.m.	p.m.
London (Moorgate-st.) dep.	9 38	11 27	2 43	4 40	
London (St. Pancras) dep.	6 15	10 11	4 5	0 5	0
Birmingham (New-street Station) arr.	10 13	1 45	3 10	6 25	8 15

Through Carriages between Birmingham and St. Pancras by All Trains.

Third-Class Passengers conveyed by All Trains.

JAMES ALLPORT, General Manager.

Derby, 1872.

KELLY'S ORGAN HARMONIUMS, as manufactured for Her Majesty, are the only instruments of English manufacture that received any award at the Paris and Dublin Exhibition. A liberal allowance to the clergy.—11, Charles-street, Berners-street. Price lists free. Secondhand Pianos for sale.

LONDON HOMOEOPATHIC HOSPITAL, GREAT ORMOND-STREET.

SPECIAL APPEAL.—The Sixty Beds of this Hospital are now all occupied, and cannot remain so unless the Board of Management receive fresh support. Donations, however small, and Subscriptions, earnestly solicited, and Inspection invited. Bankers: Messrs. Prescott, Grote, and Co., and Union Bank, Argyll-place, W. Total number of Patients treated to end of November, 1872, 103,616.

JOHN R. WARREN, Clerk of the Hospital.

MILL HILL SCHOOL, MIDDLESEX.

HEAD MASTER—

RICHARD F. WEYMOUTH, Esq., D. Lit. and M.A., Fellow of Univ. Coll., Lond.; Member of the Council of the Philological Society, &c., &c.

VICE-MASTER—

Rev. ROBERT HARLEY, F.R.S., Corresponding Member of the Literary and Philosophical Society of Manchester, Member of the London Mathematical Society formerly Professor of Mathematics and Logic in Airedale College, Bradford, &c.

ASSISTANT MASTERS—

A. H. SCOTT WHITE, Esq., B.A., Prizeman in Anglo-Saxon and Early English of Univ. Coll., London.

JAMES H. MURRAY, Esq., F.E.I.S., Member of the Council of the Philological Society, one of the Editors of the Publications of the Early English Text Society, Author of "The Dialect of the Southern Counties of Scotland," &c., &c.

JAMES NETTLESHIP, Esq., B.A., Scholar and Prizeman of Christ's Coll., Camb.; 2nd Class Classical Tripos, 1866.

LADY RESIDENT—Miss COOKE.

The MICHAELMAS TERM commenced on THURSDAY, 26th September.

For Prospectuses and further information, apply to the Head Master, at the School, or to the Secretary, the Rev. R. H. MARTEN, B.A., Lee, S.E.

MILL-HILL SCHOOL.—There will be VACANCIES after Christmas for a JUNIOR ASSISTANT MASTER and a MUSIC MASTER, both Resident. Apply by letter, stating age, experience, subjects professed, and salary required, to the Head Master, Dr. Weymouth.

TETTENHALL COLLEGE, STAFFORDSHIRE.

HEAD MASTER.

ALEXANDER WAUGH YOUNG, Esq., M.A., Lond. (Gold Medalist in Classics); late Andrews' Scholar, and First Prizeman in Higher Senior Mathematics, of University College, London; Fellow of University College, London.

SECOND MASTER.

JAMES SHAW, Esq., Peel Exhibitioner, Queen's University, Ireland; and First of First Class in Classical Honours at the First B.A. Examination, London University.

ASSISTANT MASTERS.

MARTIN F. SHORT, Esq., B.A., and Prizeman of Corp. Christi College, Cambridge, Classics and English Language.

JOSEPH K. BARNES, Esq., English and Chemistry.

HENRY TAYLOR, Esq., English.

HERMANN POMNITZ, Esq., Certificated by the Imperial Prussian Government, and by the University of Paris, Music and Foreign Languages.

ARCHIBALD GUNN, Esq., Student Royal Academy of Arts, London, Drawing.

Resident Lady Matron, Miss BAYLIS.

Applications to Head Master, or to the Hon. Sec., S. DICKINSON, Esq., Wolverhampton.

EDUCATION.—CORSHAM SCHOOL, near BATH.

Principal—Mr. CHARLES H. HULLS, assisted by resident English, French, and German Masters.

Pupils prepared for the Oxford and Cambridge Local Examinations.

The situation of the School House is most healthy; the premises are very extensive; rooms large and airy; playgrounds five acres in extent.

Particular attention is paid to the domestic comfort of the pupils.

Reference to the following ministers and gentlemen is kindly permitted:—

Rev. Dr. Brock, Hampstead, N.W.

W. Brock, Jun., Hampstead, N.W.

John Matheson, M.A., Hampstead, N.W.

A. Angus Croil, Esq., Roehampton, Surrey.

James Harvey, Esq., Mount-grove, Hampstead.

Samuel Baylis, Esq., Her Majesty's Customs.

James Anderson, Esq., Frogna, Hampstead.

Benjamin A. Lyon, Esq., Montague-grove, Hampstead.

S. R. Pattison, Esq., 50, Lombard-street.

Prospectus with View on application.

NEXT TERM commences JANUARY 28th.

GOSBERTON HALL, near SPALDING, formerly Academy, Old Sleaford. Established 1819. A Christian Home and efficient Middle-Class School.

Principal—Mr. C. BOYER.

Terms from £12 to £14 per Half-year. Reference kindly allowed to the Rev. J. A. Jones, Baptist Minister, Gosberton.

VICTORIA VILLA, FINCHLEY, N.

ESTABLISHMENT FOR YOUNG LADIES, Conducted Mrs. WASHINGTON WILKS. The course of instruction embraces the usual branches of a thorough English education, with the French and German Languages; also Piano, Singing, and Drawing taught by competent Masters.

STROUD LADIES' COLLEGE, BERCHES' GREEN, STROUD, GLOUCESTERSHIRE.

Principals—The Misses HOWARD.

HALF TERM BEGAN MONDAY, November 4th.

36, HILLDROP - ROAD, LONDON, N.

LADIES' SCHOOL, conducted by the Misses HEWITT, assisted by superior English and Foreign Masters.

The Year is divided into Three Terms.

COMMERCIAL SCHOOL, CRANFORD HALL, near HOUNSLOW, MIDDLESEX.

Mr. Verney's Pupils are SOUNDLY INSTRUCTED in all the Branches of a thoroughly Business Education.

The Terms are moderate, inclusive, and proportionate to Age and Requirements.

The premises are extensive, situation healthy, food the best and unlimited.

Numerous References in London and in the Country.

Pupils admitted at any time; apply to Mr. VERNEY.

HIGHBURY HOUSE SCHOOL, ST. LEONARD'S-ON-SEA.

Head Master—Rev. W. WOODING, B.A.

The School consists of Upper, Middle, and Preparatory Departments, in which Classics, Mathematics, Modern Languages, and thorough English are taught. The junior classes are trained by ladies on the Pestalozzian system.

A new wing and covered Playground have just been added to the premises. The house is supplied with baths, and is well warmed and ventilated in order to secure the health and comfort of delicate boys.

For Prospectus apply to Mrs. Duff or the Head Master.

BRITISH EMPIRE MUTUAL LIFE ASSURANCE COMPANY,

32, NEW BRIDGE STREET, London, E.C.

Established 1847.

(Empowered by Special Act of Parliament.)

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This Company has been established a quarter of a century.

It has issued 20,203 policies, and it has 11,749 now in force, assuring an aggregate sum of TWO MILLION EIGHT HUNDRED AND FIFTEEN THOUSAND POUNDS.

It has an annual income of more than ONE HUNDRED THOUSAND POUNDS.

It has an accumulated fund, arising solely from premiums, of HALF-A-MILLION.

It has paid in claims £473,854.

At the last valuation of the assets and liabilities of the Company in 1870, it was found that its condition was so satisfactory that the Directors were enabled to return to the Members the sum of £48,760.

Being established on the MUTUAL PRINCIPLE, all the profits belong to the Members.

The aggregate of the bonuses so appropriated amounts to £242,186.

It has never amalgamated with any other Company.

Prospectus, copies of the last Report and Balance-sheet, and all needful information, may be obtained on application to any of the Agents of the Company, or to

ALFRED LENCH SAUL, Secretary.

MONARCH PERMANENT LAND, BUILDING, and INVESTMENT SOCIETY.

Enrolled pursuant to 6 & 7 Will. 4, c. 32.

TRUSTEES.

Jesse Hobson, Esq., Cottisbrook House, Shacklewell.

William Mewburn, Esq. (Director of the Star Life Office).

James Engelbert Vanner, Esq. (Director of the City Bank).

DEPOSIT DEPARTMENT.

The Directors having accomplished the object they had in view when this Branch of the Society's business was closed against receipts in August, 1871, viz., to reduce the Society's short-date liability on the Account, and having received full borrowing powers from the Shareholders at a Special General Meeting held at the London Tavern on Monday, the 18th November, 1872, they have arranged to reopen this Branch of the Society's business at once on a revised basis.

Deposits of any amount (not less than £1) will be received at the convenience of the Depositors. Interest at the rate of 4 per cent. per annum, payable by warrant forwarded through the post-office in January and July. Deposits withdrawn within twelve months carry three per cent. interest. Withdrawals subject to arrangement at time of Deposit.

SPECIAL ARRANGEMENTS MADE FOR DEPOSITS FOR LONG PERIODS.

The Society's Total Assets are £445,960

Reserve Fund (Invested in Government Securities) 12,000

Cr. Balance of Profit and Loss 5,018

Total Receipt on Deposit Account since 1867 163,009

Total Payments ditto 115,315

For full particulars of terms and conditions, forms of application for opening accounts, &c., &c., apply to

WILLIAM H. MAYERS, Secretary.

Agent for Ireland—Mr. Geo. Chambers, 21, College Green Dublin.

Offices, 23, Finsbury-circus, London.

FOURTH CITY MUTUAL BUILDING and INVESTMENT SOCIETY, 145, Cannon-street, London, E.C.

TRUSTEES—The Right Hon. the Lord Mayor, Mr. Deputy Webber, and W. Payne, Esq., C.C.

Total amount advanced £280,832

Balance to credit of investing members and depositors 153,753

ADVANCES made on Freehold and Leasehold Securities to members or non-members, and any person desirous of purchasing property, or of obtaining an advance on property already in their possession, can have the money from the Society forthwith.

DEPOSITS received, bearing interest at 5 per cent. per annum, calculated from the date of receipt until the withdrawal, repayable at 14 days' notice.

JAMES HIGHAM, Secretary.

PERPETUAL INVESTMENT AND BUILDING SOCIETY,

16, NEW BRIDGE STREET, BLACKFRIARS, LONDON, E.C.

ESTABLISHED 1851.

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BURTON, J. R. Esq., Dover-road and Ingatestone, Trustee.
FREEMAN, GEORGE SCOTT, Esq., King William-street, and The Grove, Camberwell.

Arbitrators.

MANN, JOHN, Esq., Hornsey-rise.
MARSHMAN, J. C., Esq., F.G.S., Kensington Palace Gardens.
MCARTHUR, W., Esq., M.P., Alderman, Brixton-hill.
REED, CHARLES, Esq., M.P., F.S.A., Earlsmead, Hackney.
TRITTON, JOSEPH, Esq., Lombard-street.

Auditors.

BEAL, WILLIAM EBENEZER, Esq., Camberwell-road. | BURGESS, HENRY, Esq., Walworth, and Esher.

Bankers.

Messrs. BARCLAY, BEVAN, TRITTON, TWELLS, and CO., 54, Lombard-street.
The UNION BANK OF LONDON, Chancery-lane.

Solicitors—Messrs. WATSON and SONS, 12, Bouverie-street, Fleet-street, E.C., and Hammersmith.

Investment Shares issued daily of £10, £25, £50, and £100, payable either in one sum or by periodical instalments. The interest upon paid-up Shares is four per cent. per annum, payable half-yearly. Advances made upon Houses and Lands repayable by monthly or quarterly instalments, from one to fifteen years. The law costs connected with the Mortgage are paid by the Society, and the full amount lent is advanced without any deductions. Purchasers of House Property, and gentlemen desirous of purchasing Houses for their own occupation should consult the Register of Properties for sale kept at the Office. The 21st Annual Report and Prospectus will be sent upon application.

JOHN EDWARD TRESIDDER, Secretary.

Mutual Assurance without Mutual Liability.
Policies Payable in Lifetime.
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BRITISH EQUITABLE ASSURANCE COMPANY.

CAPITAL:—A QUARTER OF A MILLION.
OFFICES:—4, QUEEN STREET PLACE, LONDON, E.C.

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John Middleton Hare, Esq., Forest Hill.
Fountain John Hartley, Esq., Addle-street, City.
William George Lemon, Esq., Lincoln's Inn.
Henry Potter Olney, Esq., Fountain-court, Aldermanbury, City.
William Smith, Esq., Upper Norwood.
Edward Bean Underhill, Esq., LL.D., Hampstead.
MANAGING DIRECTOR AND ACTUARY.
William Sutton Gover, Esq., F.S.S., F.I.A.
SUB-MANAGER.
John Wilkinson Pairey, Esq.

REPORT.

The 17th year has been one of satisfactory progress and solid prosperity.

The new business of the year consisted of 1,034 policies, assuring £390,319, producing a new annual income of £9,820.

The mortality of the year comprised 172 deaths, on which the amount paid, together with bonuses, was £28,487 18s. 1d.

There were also 20 claims for matured policies, on which the amount paid, together with the bonuses, was £2,153 8s. 4d.

The amount paid in the year for the surrender of policies was £1,777.

The amount laid by in the year, £36,307.

The business in force is 17,009 policies, assuring £2,936,210 the annual premium income thereon being £93,998.

The amount paid for death claims and bonuses in seven-teen years, under 1,173 policies, is £187,568.

The accumulated fund is now increased to £273,073.

On the foregoing statistics it may be observed that the amount and quality of the new assurances in a year of general depression in life assurance business are satisfactory, and that the low rate of mortality is an evidence of the cautious selection and high class of the lives assured.

That the amount laid by is greater than in any former year.

That few offices at the same age have had so large a business in force.

That the distribution of nearly £190,000 under the head of death claims and bonuses, has afforded a practical illustration of the benefits of life assurance in every part of the country.

The accumulated fund is ample in amount for the liabilities of the Company.

The securities of the Company have been carefully examined by the auditors.

It remains for the large body of Policyholders to introduce their friends and neighbours as insurers during the current year.

May, 1872.

JOHN R. GRIMES, Secretary.

QUEEN INSURANCE COMPANY.

FIRE, LIFE, and ANNUITIES.

LANCASHIRE and YORKSHIRE BRANCH OFFICE,

30, St. Ann's-street, Manchester.

Messrs. KINGSLEY and IRVING, Resident Secretaries.

MR. COOKE BAINES, SURVEYOR and

VALUER, PREPARES and NEGOTIATES

COMPENSATION CLAIMS for Property Compulsorily

taken for Railways and other Improvements, and also Values

property for every purpose.—26, Finsbury-place, Moorgate-

street, E.C.

LONDON.—SHIRLEY'S TEMPERANCE

HOTEL, 37, Queen's-square, Bloomsbury, W.C.

Beds, from 1s. 6d. Plain Breakfast or Tea, 1s. 3d.

See Testimonials, of which there are a thousand in the

Visitors' Book.

"We are more than satisfied; we are truly delighted to

find in London so quiet and comfortable a domicile. We shall

certainly highly recommend Shirley's to all our friends."—J.

ROBERTS, Bourne.

"As on all previous visits, I can testify that this is the

most comfortable home I find when away from home."—W. B.

HARVEY, Frome.

"After visiting various places in England, I have come to

consider Shirley's (in view of its combining the greatest com-

fort and respectability, with the most moderate charges) as

the Temperance Hotel par excellence."—J. K. KARCHER,

Toronto, C.W.

G. SULLY'S PRIVATE AND

FAMILY HOTEL, 23, Euston-road, KING'S CROSS

(Corner of Belgrave-street), LONDON. Opposite the Mid-

land and Great Northern, and close to the London and

North-Western Termini; also the King's Cross Station of

the Metropolitan Railway. Beds from 1s. 6d. Breakfast or

Tea 1s. 3d. Attendance 9d. Trains and omnibuses to all

parts of the City continually.

EXTRACT FROM VISITORS' BOOK.

"Every attention and very comfortable."

"The house comfortable and all things done well."

"Everything very satisfactory and charges moderate."

"Every comfort and attention; very homely."

"A first-class home at cheap rates."

ROYAL POLYTECHNIC—Open at 12

and 7. Admission 1s.—New Ghost, THE WHITE

LADY of AVENEL—THE SLEEPING BEAUTY, by

Mr. George Buckland, assisted by Misses Alice Barth and

Florence Hunter.—COAL and HOW TO SAVE IT, by Pro-

fessor Gardner.—Lectures on Natural Philosophy by Mr.

King; the Diver and Diving Bell; and many other Enter-

tainments.

IRON CHURCHES, IRON BUILDINGS,

AND GALVANISED CORRUGATED

IRON ROOFING.

Every description of Iron Building, adapted to all climates.

Improved construction. Thorough ventilation guaranteed.

Manufactured by

SAMUEL C. HEMMING and CO.

(Established 1851),

25, MOORGATE STREET, CITY.

Numerous testimonials and designs may be seen at the

Offices.

Iron Buildings lent on hire, or payment by instalments.

FRY'S CARACAS COCOA.

"A most delicious and valuable article."—Standard.

"Nothing can be found at all equal to it."—Court Circular.

FRY'S CARACAS COCOA.

"A packet can be easily obtained, and its delicate

flavour and fine aroma secure its adoption as a beverage for

breakfast or supper."—Standard.

FRY'S EXTRACT OF COCOA.

The pure Cocoa Nib deprived of its superfluous oil.

N.B.—A sample, post free, on application.

J. S. FRY and SONS, Bristol and London.

CLARK'S PATENT STEEL SHUTTERS.

Self-coiling, fire and thief-proof. Can be adapted to

any window or other opening. Prospectuses free.—CLARK

and CO., Sole Patentees, Rathbone-place, W.; Paris, Man-

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QUININE WINE—as supplied to the

Sick and Wounded during the late War—

The many and expensive forms in which this well-known

medicine is administered, too often preclude its adoption as a

general tonic. The success which has attended "Waters'

Quinine Wine" arises from its careful preparation by the

manufacturer. Each wineglassful contains sufficient Quinine

to make it an excellent restorative to the weak. It behoves

the public to see that they have Waters' Quinine Wine, for

the result of Chancery proceedings, a short time since,

elicited the fact that one unprincipled imitator did not use

Quinine at all in the manufacture of his wine. All Grocers

sell Waters' Quinine Wine at 30s. per dozen.

WATERS and WILLIAMS, Original Makers, Worcester

House, 34, Eastcheap, London. Agents—LEWIS and CO.,

Worcester.

DUTCH BULBS.—36 Hyacinths, 24 Van
Thol Tulips, 12 Gloria Solis ditto, 12 Parrot ditto, 12
Show ditto, 200 Crocus of sorts, 25 Narcissus of sorts, 25
Jonquils, 25 Iris, 25 Anemones, 50 Ranunculus, 50 Snow-
drops, 12 choice Ixias, 2 Lilium Lancifolium, 2 ditto Tigri-
num, 2 ditto Auratum. The above splendid collection sent
on receipt of P.O.O. for 20s.; half, 10s.

WM. TWILSEN, 1, Brooksby-street, Barnsbury, N.

HARMONIUMS, by GILBERT L. BAUER.
Improved ENGLISH MANUFACTURE, suitable for
CHURCH AND CHAPEL SERVICES.

Concert Rooms, Private Families, &c., &c. Price Lists on
application, at the Cumberland Works, 49, Tottenham-street,
London, W.

OROIDE GOLD SNAKE RINGS, three
folds round finger, 3s. 6d.; Head set with Alaska Dia-
monds, 5s.; Gem Rings, 1s. 6d.; Lockets, 2s.; Alberta,
3s. 6d. and 5s.; Long Chains, 5s. 6d. and 7s. 6d.; Sleeve
Links, 2s.; Shirt Studs, 1s. Circulars free.

W. HOLT, 35, All Saints'-road, Westbourne-park, London.

CHARTA PERFECTA.—This new and
beautiful note-paper is the most perfect ever made.

"Is pleasant to the eye; delightful to write upon."

Observer.

"Never varies, is free from all impediments to rapid writ-
ing."—Daily News.

Specimen packets, containing six varieties, post free One
Shilling.

JENNER and KNEWSTUB, to the Queen and Prince
of Wales, Dressing-case Makers, Die Sinkers, Stationers, and
Heraldic Engravers, 33, St. James's-street, and 66, Jernyn-
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FUNERALS.—The REFORMED
FUNERALS COMPANY (Limited), is working an
agreeable reformation in the system of conducting Funerals.
All funerals at the published prices, on a quiet, efficient
system, with modern comfortable carriages. All necessary
information is contained in the Company's Book Scale of
Charges, free at the Office, 15, Langham-place, London, W.,
five doors north of the Polytechnic.

OXYGENATED WATER FOR
PUBLIC SPEAKERS,
PUBLIC PREACHERS,
PUBLIC SINGERS, and
CROWDED HEARERS.

Those in delicate health, and restless sleepers, are strength-
ened and soothed by drinking the above.

Sold at the Laboratory, 36, Long Acre, W.C.

REMARKABLE, very remarkable,
indeed, are the effects of Lamplough's Pyretic
Saline in preventing and curing Smallpox, Fevers, and Skin
Diseases. Specially refreshing and invigorating during hot
weather. Sold by all Chemists, and the Maker,
113, Holborn-hill, London.

DR. LOCOCK'S PULMONIC WAFERS.—

Cures (this week).—From Mr. Cooper, Chemist,

Chestergate, Stockport:—"Dec. 2, 1872. I can with pleasure

add my testimony in praise of Dr. Locock's Wafers, having

often perceived instances of the great good experienced from

them. They instantly relieve Asthma, Consumption,

Coughs, Colds, Gout, Rheumatism, and all nervous pains,

and taste pleasantly. Sold by all Druggists at 1s. 1½d. per
box.

CONSUMPTION, WASTING,

IMPERFECT DIGESTION.

SAVORY and MOORE'S PANCREATIC EMULSION

and PANCREATINE are the most potent remedial agents.

They are the only remedies yet known for effecting the diges-

tion of Cod Liver Oil and preventing nausea, while they also

efficiently supply the place of the oil when the stomach can-

not tolerate it. These facts are now attested by the published

records of numerous medical men, extracts from which accom-

pany each bottle, price from 2s. to 2½s.

SAVORY and MOORE,

143, New Bond-street, London, and all Chemists.

NOTE.—Name and trade mark on each bottle.

ASTHMA and BRONCHITIS

Effectually relieved by the use of "DATURA TATULA,"

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STATISTICS OF RELIGIOUS ACCOMMODATION IN THE LARGE TOWNS OF ENGLAND AND WALES, 1872.

PART III. THIRTY CITIES AND BOROUGHES WITH A POPULATION BETWEEN 20,000 AND 50,000.

IN publishing a further instalment of the returns of religious accommodation in the larger towns of England and Wales, it is hardly possible to refrain from noticing the controversy—to use a mild term—which our preceding Supplements have provoked. It would seem that the collecting of such statistics is eminently distasteful to not a few Churchmen, and something bordering on a crime in the eyes of violent partisans. Such was not the case in 1867, when we gave similar statistics relative to the metropolis on exactly the same plan, and not without many indications of public approval. We should have thought that the publication at any time of data indicating the extent to which the various religious agencies in large towns have supplied the spiritual wants of the population—so far as material appliances are concerned—might be of some value; and that the revelation of what the Church of England and the other religious communions had been able to accomplish in the last twenty years by Christian zeal and self-reliance would, even if imperfectly estimated, have been welcome to all parties interested. But because we have, amongst other things, ventured to compare the relative progress of the State Church with the Free Churches in respect to church extension, a hue and cry has been raised throughout the country by the upholders of the Establishment. To show them how successfully they have relied upon that spiritual vitality which is the very essence of Christianity, is a mortal affront; to indicate that bodies outside the State-favoured Church, and with freer energies, have done more in proportion to supply the needs of our rapidly increasing population, is to provoke only hysterical denunciations. So far as we know, not a single newspaper which claims to represent the Church has given any fair representation of the scope of these statistics except the *Guardian* and *Record*. In at least a dozen articles the *Standard* has exhausted even its copious vocabulary of abuse in proclaiming the discovery of alleged errors—"misstatements," "fabrications," "cooked statistics," they are called—and all because the comparison between 1851 and 1872 does not apparently do justice to the Church. Nevertheless, in only a few cases up to the present time, have palpable errors in the Episcopal returns furnished by our enumerators been pointed out; and these do not to any appreciable extent affect the general result.

It may not, therefore, be superfluous, once for all, to vindicate our good faith in the matter. We desired to institute an honest inquiry with a strict regard to accuracy and impartiality. In the instructions for the filling up of the returns for the first two classes of towns (thirty-four in number), issued as far back as the end of August, it was stated:—

In glancing over the enclosed [schedule] you will see that such returns from a number of towns may be turned to good account in many ways, especially in revealing the deficiencies in the several towns dealt with, and in stirring up the various churches to supply the lack of religious means. As no sectarian object is entertained in obtaining these returns, it is assumed that they will be compiled with the strictest impartiality.

The instructions for the returns now to be submitted were issued the day after the appearance of our first Supplement, and necessarily before it had begun to attract public attention, or provoke hostile criticism. The following are extracts from the circular to our enumerators, dated October 24th:—

It is quite possible that the 1851 returns were, to some extent, incorrect; but as they are official, it is necessary to accept them as accurate, except in cases where any alteration is specially noted in the margin. It is only fair to include any places of worship in course of erection, but this should be stated on the margin with the estimated number of sittings. It is important also, for the sake of comparison with 1851, that the boundary of the borough as then existing should not be overstepped. By "mission stations" [in the schedule] is meant places used regularly or frequently for public worship. . . . If you are unable to undertake the work yourself, you will much oblige by securing the services of a competent person whose accuracy and entire impartiality can be relied upon. I need hardly point out that the information, when published, will very likely be the object of local scrutiny, and that the statistics should therefore be based upon inquiry, and not upon mere estimates. Those for the Church of England can, to a great extent, be got from diocesan calendars.

These extracts will speak for themselves. We have no reason to believe that our request relative to accuracy and impartiality made in private has not been complied with. Indeed, our assailants do not to any extent attack the statistics for 1872. As they were supplied, they have been arranged in a form suitable for publication. We do not expect heated partisans to credit us with an impartial use of them. But if we were bent on laying cooked statistics before the public, no

course could have been more fatuous than to marshal them in fullest detail, so that in every town local knowledge and hostile criticism could readily detect the smallest fraud or exaggeration. It will be seen, also, that we give every possible facility for such examination by the character of our "notes." Of course, among sixty-four agents employed in as many towns, there must necessarily be some inequality in capacity for such a work, and various degrees in the opportunities of exhaustive inquiry. Consequently, we do not lay claim to perfect accuracy in the large number of Statistical Tables we have submitted to public criticism, nor have we from the first done so. Nevertheless, we have confidence in the good faith and fitness of those who have co-operated in the work, and have given reasons why our own impartiality cannot reasonably be challenged. If what we have said does not weigh a feather's weight in the opinion of men consumed by jealousy, and who dislike these statistics because they tell against their own particular Church, it will perhaps go for something with those whose fairness of spirit has not been quenched in ecclesiastical bitterness, and will possibly assuage the anger of the few Dissenters who have too readily joined in the outcry.

SCOPE OF THE PRESENT SUPPLEMENT.

Having explained the conditions under which it was proposed that these returns should be compiled, we need only invite the most cursory examination of them, in order to show that great labour has been bestowed in their preparation; that the detailed information in the way of notes and remarks is very full; and that in all cases of doubt in respect to Church accommodation we have erred on the side of liberality. In not a few instances many local friends have co-operated with our enumerators in perfecting the information. We have endeavoured to meet the many objections to the supposed fallacious comparison of Church accommodation in 1851 and 1872 by giving, as far as possible, in a separate column the actual increase of new churches during the last twenty years, without, however, attempting to supply such a check in the case of Nonconformist places—though in regard to many of them there is as much right to complain.

The Tables given in the succeeding pages relate to the following thirty cities and boroughs of England and Wales:—

Population 1871.	Population 1871.	Population 1871.
Accrington... 21,788	Gateshead... 48,592	S. Shields ... 44,722
Barnley ... 40,858	Gravesend... 21,183	St. Helen's ... 26,000
Bury ... 41,517	Huddersfield 38,658	Tynemouth ... 38,960
Cambridge ... 30,074	Ipswich ... 42,821	Wakefield ... 28,079
Canterbury 20,961	Lincoln ... 52,290*	Walsall ... 46,452
Chester ... 35,701	Macclesfield 35,451	Warrington ... 32,083
Coventry ... 39,470	Maidstone... 26,198	Wigan ... 39,160
Darlington... 27,730	Northampton 41,040	Worcester ... 33,221
Dewsbury ... 24,773	Oxford ... 31,554	Yarmouth ... 41,792
Dover ... 28,270	Reading ... 32,313	York ... 43,796
Total, 1,055,507.		

We regret that it has been impossible to adhere to our original intention of placing in two separate classes the towns with a population over and under 30,000. Some of the returns for those with the higher population have not yet come to hand; others have reached us too late to be dealt with in the present Supplement; and in the case of a few of the towns of more than 30,000 inhabitants the 1851 returns were not published separately. The present selection is therefore purely arbitrary, and the places now given can, if necessary, be hereafter arranged more methodically. Their only common characteristic is that the number of inhabitants is over 20,000 and under 50,000. Some of them—the Cathedral cities and University towns—have a history reaching back for centuries; others are but the growth of yesterday. So marked a contrast in the idiosyncrasies of many of the cities and boroughs under consideration, may not be a disadvantage in relation to our present inquiry.

AGGREGATE RESULTS.

The following is the general summary of the results indicated in the thirty tables:—

THIRTY TOWNS OF ENGLAND AND WALES.			
	Population.	No. of Places of Worship.	Sittings.
1851 ...	786,148	787	376,543
1872 ...	1,055,507	1,154	530,434
Increase ...	269,359	367	154,891

In these cities and boroughs, as in those dealt with in our last Supplement, the religious accommodation has more than kept pace with

* This as explained in Table relates to Lincoln Union, and not the City only.

the increase of population during the intervening twenty-one years. The relative proportions, but in simpler form, are—

Increase of population, 1851-72	...	Per cent.
" sittings, 1851-72	...	34.3
		41.2

This shows an actual proportional gain of religious accommodation to the extent of 6.9 per cent. in the thirty places under consideration—a remarkable proof of Christian vitality, if the erection of places of worship is to be regarded as any such proof at all. It is at all events a sign of great Christian activity. It will be seen that our correspondents comprise in their returns a large number of mission rooms. Some 130 are included in the 1,154 places of worship. These are agencies which can hardly be too much multiplied. They do not greatly minister to denominational pride, and can hardly be originated without a reasonable prospect of reaching portions of the population who, as a rule, do not attend public worship. Numbers of our working population who are averse to entering church or chapel are known to feel less repugnance to attend the mission room, or the theatre service. Not a few of these "mission rooms," especially in Lancashire, are week-day schoolrooms connected with the Church of England, which have been erected by the aid of Privy Council grants.

ESTABLISHED CHURCH AND NON-ESTABLISHED CHURCHES.

The relative proportions of sittings provided by the Established Church and non-Established Church in the thirty towns are stated in detail in Tables I. and II. The following is a summary of the results:—

RELATIVE ACCOMMODATION IN THE THIRTY CITIES AND BOROUGHES UNDER 50,000 AND OVER 20,000 POPULATION.

	1851.		1872.	
	Places of Worship.	Sittings.	Places of Worship.	Sittings.
Established Church ...	316	182,919	410	231,467
Non-Established Churches ...	471	192,624	744	298,967
In favour of the non-Established Churches ...	155	9,705	334	67,500

The relative proportions of the sittings per cent. at the two periods are as follows:—

	1851.	1872.
Proportion per Cent.	Sittings.	Sittings.
Established Church	48.7	43.6
Non-Established Churches	51.3	56.4

This table would indicate that, in respect to religious accommodation, the denominations outside the Establishment, which in 1851 provided 2.6 per cent. more sittings, now provide 12.8 per cent. more than the Church of England; showing a relative advance of the Free Churches at the rate of 10.2 per cent.

This disparity is chiefly observable in the towns which are growing the most rapidly in population—manufacturing places such as Accrington, Burnley, Darlington, Dewsbury, Gateshead, St. Helen's, and Walsall; the increased accommodation in which places—in all over 100 per cent.—more than counterbalances, so far as this group of towns is concerned, the predominance of the Church of England in the cathedral cities and University towns.

In the thirty places under consideration, the Established Church provides more than one-half of the accommodation in as many as eight, viz.:—Cambridge, Canterbury, Dover, Maidstone, Oxford, York, Coventry, and Worcester. In Oxford and Cambridge the Church sittings are about double of those provided for other denominations, owing of course to the Universities, which, until within the last few years, have been under the exclusive control of the Church of England. Though the Establishment has the preponderance of sittings in the eight places referred to, it is not, in several

cases, so considerable as in 1851. We quote the following from Table II.:—

INCREASE PER CENT. OF SITTINGS IN TWENTY-ONE YEARS.

	1872.	Non-Estab. Churches.
Church of England.		
Cambridge	14.34	25.28
Canterbury	38.37	16.93
Dover	12.50	51.48
Maidstone	39.12	8.88
Oxford	15.93	54.90
York	15.33	9.14
Coventry	24.43	24.05
Worcester	14.01	13.74

It appears from this statement that while the Establishment more than holds its own in Canterbury, Maidstone, and York, it is relatively weaker than in the two University towns and Dover. But the supply of religious means in these places having been adequate twenty years ago, a large increase would be superfluous. In the following towns, besides those just referred to, the Church of England has increased its sittings more than fifty per cent. since 1851:—Accrington, Burnley, Yarmouth, Wigan, Reading, and Walsall. The relative growth of Dissent is most striking in Bury, Gravesend, Ipswich, South Shields, Chester, Reading, and St. Helen's. In Coventry the progress has been nearly equal. It will be seen that in 1851 the Established Church provided more than fifty per cent. of the accommodation in eleven of these thirty towns. That number is now reduced by three. Consequently, at the present time, in no less than twenty-two of these places the denominations outside the Church are in a majority, as far as can be indicated by the provision made for public worship.

RELATIVE PROPORTION OF THE DENOMINATIONS.

Table III. gives the proportionate strength of the principal denominations, so far as it can be measured by religious accommodation provided, in the thirty cities and boroughs. In one column below we quote these numbers, and in a second the aggregate total for each religious body in the whole sixty-four towns:—

SITTINGS, 1872.			
	In thirty towns.		In sixty-four towns.
Church of England	...	231,467	881,937
Wesleyans	...	71,096	283,440
Congregationalists	...	50,903	265,053
Baptists	...	39,235	189,247
Roman Catholics	...	25,480	117,976
Primitive Methodists	...	24,227	100,591
United ditto	...	23,978	93,534
New Connexion ditto	...	11,710	54,112
Presbyterians	...	11,375	66,532
Unitarians	...	7,645	35,244
Society of Friends	...	8,479	23,981

In the thirty cities and boroughs, between 20,000 and 50,000 population, the Presbyterians have made the most rapid increase since 1851 (186.4 per cent.). Next come the United Methodists (93.2), the Primitive Methodists (74.3), and the New Connexion (71.9). The Weesleyans have made a proportionate increase of 27.5 per cent., the Baptists of 42.8 per cent., and the Congregationalists of 24.2 per cent. The advance of the Church of England in these towns has been at the rate of 23.4 per cent.

There are many other suggestions which arise out of the tables and those which follow. But our space will not allow of further comment.

OUR CONCLUDING SUPPLEMENT.

Our last Statistical Supplement, which will appear on Wednesday, Jan. 8, will deal with the following towns:—

Ashton	Dudley	Shrewsbury
Aylesbury	Great Grimsby	Staleybridge
Barnsley	Hanley	Stroud
Batley	Middlesborough	Stockton
Burslem	Newport	
Chatham	Scarborough	

We have already received the returns for these towns. Some five or six others will perhaps, be included.

In this final Supplement we propose to review as a whole all the Tables which we have published.

CHESTER (Municipal Borough).

RELIGIOUS DENOMINATION.	1851.		1871.		Increase	
	Population, 27,776.	No. of Sittings.	Population, 35,701.	No. of Sittings.	between 1851 and 1872.	No. of Sittings.
Church of England	15	7,547	17*	8,864	2	1,317
Presbyterians	1	50	1	534	...	484
Congregationalists	4	1,460	5†	2,040	1	580
Baptists	2	250	3	770	1	520
Society of Friends	1‡	300	1	300	...	...
Unitarians	1	250	1	250	...	...
Weesleyan Methodists	3	1,369	4§	1,850	1	481
United Methodists	...	...	...	...	...	...
New Connexion	1	970	1	970	...	...
Primitive Methodists	1	380	2	900	1	520
Brethren	...	...	1	120	1	120
Roman Catholics	1	138	2	600	1	462
Calvinistic Methodists	1	365	3	1,430	2	1,065
Lady Huntingdon's Connexion	1	400||	...	...	(dec. 1)	(dec. 400)
All others	2¶	150	1**	300	(dec. 1)	150
Total	34	13,629	42	18,928	8	5,299

* Including one mission room (150). Also new church just outside boundary. St. Olave's Church converted into a schoolroom. † One in course of erection (530) in place of another (140). Includes one mission station. ‡ This stands in Blue-book two chapels with 600 sittings. There never has been more than one with 300 sittings. § One in course of erection (800) to replace another (390). || Accommodation now filled in. Should have been "Oliver Connexion." ¶ Now Calvinistic Methodists. ** One of these was Latter Day Saints, now defunct. ** Catholic and Apostolic Church.

REMARKS.—Chester.—The increase in church accommodation is mainly accounted for, notwithstanding the closing of a church, by the fitting up of the nave of the cathedral for Sunday-evening service, to accommodate 1,400 worshippers. The cathedral is counted as four, viz., the choir, the nave, St. Oswald's Church, and St. Mary's Chapel. In crediting the Church of England with all the sittings in these four divisions, we do it more than justice, inasmuch as services are never held simultaneously in all. As a rule, never more than one at a time. To deal with the cathedral as we do with Nonconformist chapels we should limit the number of sittings to 1,400 instead of 2,420.

COVENTRY (Municipal Borough).

RELIGIOUS DENOMINATION.	1851.		1871.		Increase	
	Population, 36,308.	No. of Sittings.	Population, 39,470.	No. of Sittings.	between 1851 and 1872.	No. of Sittings.
Church of England	6	7,981	10	9,931	4*	1,950
Presbyterians	...	...	...	...	...	...
Congregationalists	4	2,548	4	2,748	...	200
Baptists	3	1,160	5	2,660	2	1,500
Society of Friends	1	300	1	300	...	...
Unitarians	1†	460	1	900	...	440
Weesleyan Methodists	1	750	1	750	...	...
United Methodists	...	...	1	125	1	125
New Connexion	...	...	...	...	...	...
Primitive Methodists	1	260	1	260	...	...
Brethren	...	...	1	250	1	250
Roman Catholics	1	800	1	800	...	...
Calvinistic Methodists	...	...	...	...	...	...
Lady Huntingdon's Connexion	...	...	...	...	...	...
All others	2‡	1,278	4	580	2	(dec. 698)
Total	20	15,537	30	19,304	10	3,767

* Including two new churches—St. Mark's (750), All Saints' (700), and two mission rooms (500). † This was incorrectly returned in 1851. ‡ One of these is set down as "Isolated congregation" (1,028). Our enumerator does not know which it means. The other is Latter Day Saints (250) defunct. Including Jews (80) and two mission halls (370), and Catholic and Apostolic Church (180).

REMARKS.—Revised by a committee. Church accommodation very fully estimated.

In crediting the Church of England with all the sittings in these four divisions, we do it more than justice, inasmuch as services are never held simultaneously in all. As a rule, never more than one at a time. To deal with the cathedral as we do with Nonconformist chapels we should limit the number of sittings to 1,400 instead of 2,420.

CAMBRIDGE (Municipal Borough).

RELIGIOUS DENOMINATION.	1851. Population, 27,815.		1871. Population, 30,074.		Increase between 1851 and 1872.	
	No. of Places of Worship.	No. of Sittings.	No. of P. of Wor- ship, 1872.	No. of Sittings, 1872.	No. of Places of Worship.	No. of Sittings.
Church of England ...	16	9,384	20*	10,730	4	1,346
Presbyterians ...	...	...	...	...	...	...
Congregationalists ...	1	680	1†	700	...	20
Baptists ...	3	2,170	4	2,000	1	(dec. 170)
Society of Friends ...	...	...	...	...	...	...
Wesleyan Methodists ...	1	1,000	2	1,600	1	600
United Methodists ...	...	...	...	...	...	...
Primitive Methodists ...	1	280	3	1,050	2	770
Brethren ...	...	...	...	...	...	...
Roman Catholics ...	1	230	1	300	...	70
All others ...	2	150	...	...	(dec. 2)	(dec. 150)
Total ...	25	13,894	31	16,380	6	2,486

* Including Workmen's Hall used on Sunday evening (350) mission house erecting (350), and one church built in place of another, costing 5,000l. Two new churches cost 4,200l. + New church erecting for old, with 200 extra sittings.

OXFORD (Municipal Borough).

RELIGIOUS DENOMINATION.	1851. Population, 27,843.		1871. Population, 31,554.		Increase between 1851 and 1872.	
	No. of Places of Worship.	No. of Sittings.	No. of P. of Wor- ship, 1872.	No. of Sittings, 1872.	No. of Places of Worship.	No. of Sittings.
Church of England ...	19	11,296	22	13,096	3	1,800
Presbyterians ...	...	...	1*	296	1	296
Congregationalists ...	2	944	2	1,220	...	276
Baptists ...	3	1,525	5	2,050	2	525
Society of Friends ...	1	550	...	...	(dec. 1)	(dec. 550)
Wesleyan Methodists ...	1	702	3	1,150	2	448
United Methodists ...	1	95	1	620	...	525
Primitive Methodists ...	2	246	2	420	...	174
Brethren ...	...	...	1	150	1	150
Roman Catholics ...	1	80	1	314	...	234
All others ...	2	80	4†	320	2	240
Total ...	32	15,518	42	19,636	10	4,118

* Scotch Free Church. + Unsectarian mission rooms.

BURY (Parliamentary Borough).

RELIGIOUS DENOMINATION.	1851. Population, 31,262.		1871. Population, 41,517.		Increase between 1851 and 1872.	
	No. of Places of Worship.	No. of Sittings.	No. of P. of Wor- ship, 1872.	No. of Sittings, 1872.	No. of Places of Worship.	No. of Sittings.
Church of England ...	4	3,878*	8†	4,870	4	992
Congregationalists ...	4	1,850	5‡	2,490	1	640
Baptists ...	2	750	2	770	...	20
Unitarians ...	1	702	1	540	...	(dec. 162)
Wesleyan Methodists ...	3	1,480	3§	1,680	...	200
United Methodists ...	1	794	3	1,975	2	1,181
New Connexion ...	1	470||	1	470	...	...
Primitive Methodists ...	1	300	2	728	1	428
Roman Catholics ...	1	550	2	1,000	1	450
All others ...	3	120	5¶	1,170	2	1,050
Total ...	21	10,894	32	15,698	11	4,799

* The actual number in the Blue-book is 5,578, that is more than the present sittings, though three new churches have been built! We have deducted from the Blue-book total the sittings of the three new churches, allowing for reduced accommodation in the rebuilt parish church. + Including one mission room (350), † Including one mission room (250). ‡ Including two mission rooms (600). § Over estimated in 1851. ¶ Including Christian Church (400), Free Gospelers (200), Independent Methodists (300), Welsh Calvinists (70), New Church (200).

REMARKS.—Our enumerator estimates the average attendance in these places of worship at about 8,000, giving the details in each case. Approximate expenditure since 1851:—Church of England, rebuilding parish church without gallery, 12,000l.; Unitarians, say 3,000l. (new for old chapel); Wesleyans, 3,000l.; United Methodists, 10,950l. Total, 28,150l.

BURNLEY (Municipal Borough).

RELIGIOUS DENOMINATION.	1851. Population, 31,262.		1871. Population, 40,858.*		Increase between 1851 and 1872.	
	No. of Places of Worship.	No. of Sittings.	No. of P. of Wor- ship, 1872.	No. of Sittings, 1872.	No. of Places of Worship.	No. of Sittings.
Church of England ...	4	3,840	9†	5,790	5	1,950
Congregationalists ...	2	1,450	3	2,450	1	1,000
Baptists ...	3	950	5	3,235	2	2,285
Unitarians ...	...	...	1	300	1	300
Wesleyan Methodists ...	1	1,650	6	4,000	5	2,350
United Methodists ...	3	850	4	2,745	1	1,895
New Connexion ...	...	...	...	...	...	...
Primitive Methodists ...	2	925	4	1,695	2	770
Roman Catholics ...	1	1,250	1	1,500	...	250
All others ...	...	...	3‡	920	3	920
Total ...	16	10,915	36	22,635	20	11,720

* Burnley has been made a municipal borough since 1851. The boundary enlarged since 1871. The comparison with 1851 is therefore not strictly accurate. + Including three mission rooms (900), schoolroom occasionally used for military (200) not reckoned. ‡ Scotch Baptists (350), Benevolent Methodists (450), New Church (130).

REMARKS.—Approximate outlays for new erections and enlargements since 1851:—Church of England, 8,000l. at least; Congregationalists, 8,000l.; Baptists, including schoolrooms, 14,000l.; Wesleyans, including schools, 15,100l.; United Methodists, 15,900l.; Primitive, 3,500l. Total, 64,500l.

CANTERBURY.

RELIGIOUS DENOMINATION.	1851. Population, 14,100.		1871. Population, 20,961.		Increase between 1851 and 1872.	
	No. of Places of Worship.	No. of Sittings.	No. of P. of Wor- ship, 1872.	No. of Sittings, 1872.	No. of Places of Worship.	No. of Sittings.
Church of England ...	13	4,886	16*	6,761	3	1,875
Presbyterians ...	...	...	...	...	...	...
Congregationalists ...	1	650†	1	500	...	(dec. 150)
Baptists ...	2	520	2	706	...	186
Society of Friends ...	1	125	1	125	...	...
Unitarians ...	1‡	150	1	150	...	...
Wesleyan Methodists ...	1	1,100	1	1,100	...	...
Primitive Methodists ...	1	500	1	500	...	...
Brethren ...	...	...	1	60	1	60
Roman Catholics ...	...	...	1	200	1	200
Lady Huntingdon's Con. ...	1	275	1	450	...	175
Jews ...	1	53	1	53	...	...
All others ...	...	...	2	100	2	100
Total ...	22	8,259	29	10,705	7	2,446

* This includes the choir of cathedral not used for worship and Garrison Chapel (500), neither included in 1851. + An over-estimate. ‡ Wrongly returned as Baptist in 1851.

REMARKS.—Our enumerator thinks the 1851 return for churches was incorrect. No new churches have since been built, save one to supersede another. One has lately been closed. In six of these churches service is held only once on Sundays, one clergyman having charge of two parishes. With but few exceptions, the attendance at all the places of worship in Canterbury is very poor. Our enumerator gives some details of expenditure since 1851:—Church of England, 3,800l., and two parish schools building; Lady Huntingdon's Connexion, 2,300l.; Baptists, 2,850l.

MAIDSTONE (Municipal Borough).

RELIGIOUS DENOMINATION.	1851. Population, 20,740.		1871. Population, 26,198.		Increase between 1851 and 1872.	
	No. of Places of Worship.	No. of Sittings.	No. of P. of Wor- ship, 1872.	No. of Sittings, 1872.	No. of Places of Worship.	No. of Sittings.
Church of England ...	6	5,782	12*	7,984	6	2,202
Presbyterians ...	...	...	1	500	1	500
Congregationalists ...	1	700	1†	800	...	100
Baptists ...	3	1,227	3‡	1,340	...	113
Society of Friends ...	1	250	1	250	...	...
Unitarians ...	1	400	1	400	...	...
Wesleyan Methodists ...	1	900§	2||	970	1	70
Primitive Methodists ...	1	192	1¶	230	...	38
Brethren ...	...	...	...	...	...	...
Roman Catholics ...	...	...	...	...	...	...
Lady Huntingdon's Con. ...	1††	600	...	...	(dec. 1)	(dec. 600)
Jews ...	...	...	...	...	...	...
All others ...	2	130	2	300	...	170
Total ...	17	10,181	24	12,774	7	2,593

* Including mission room (150), and two national schools used for worship (400). + Rebuilt. ‡ The largest of these is really "undenominational." § Over-estimated by 148 sittings. || Including school used for worship (70). ¶ New erection. ** No return applied for. †† Now Presbyterian.

REMARKS.—Our enumerator gives some details of expenditure since 1851:—Church of England, 3,800l., and two parish schools building; Lady Huntingdon's Connexion, 2,300l.; Baptists, 2,850l.

DOVER (Municipal Borough).

RELIGIOUS DENOMINATION.	1851. Population, 22,244.		1871. Population, 28,270.		Increase between 1851 and 1872.	
	No. of Places of Worship.	No. of Sittings.	No. of P. of Wor- ship, 1872.	No. of Sittings, 1872.	No. of Places of Worship.	No. of Sittings.
Church of England ...	7	7,111	10*	8,000	3	889
Presbyterians ...	...	...	2†	950	2	950
Congregationalists ...	3‡	1,250	2	1,000	(dec. 1)	(dec. 250)
Baptists ...	3	1,389	2	1,000	(dec. 1)	(dec. 389)
Society of Friends ...	1	180	1	250	...	70
Unitarians ...	...	...	1§	250	1	250
Wesleyan Methodists ...	3	1,069	3	1,100	...	31
Primitive Methodists ...	...	...	2	430	2	430
Roman Catholics ...	1	300	1	500	...	200
Free Church of England ...	...	...	1	600	1	600
All others ...	3	169	3||	520	...	351
Total ...	21	11,468¶	28	14,600	7	3,132

* Estimated attendants (exclusive of military churches) 3,200. Including garrison church (850), used for Episcopalian and Presbyterian worship alternately, also an iron church now erecting in lieu of wooden erection (mission) very recently closed. The number of sittings in the several churches are in accordance with published statements, but the buildings would be crowded and packed, and a deduction of nearly 1,000 would be required to seat the congregations comfortably. + Including room in the Castle (100). ‡ A supposed error. § This probably came under the head of "Baptists not otherwise defined," in 1851. || Bethel for sailors (120), Hall used for worship, and Jews (100). ¶ This total includes 130 sittings for Latter Day Saints, not inserted in 1851 Return.

REMARKS.—For the most part the attendance at public worship is very poor—very far short of one-half of the accommodation.

GRAVESEND (Municipal Borough).

RELIGIOUS DENOMINATION.	1851. Population, 16,633.		1871. Population, 21,183.		Increase between 1851 and 1872.	
	No. of Places of Worship.	No. of Sittings.	No. of P. of Wor- ship, 1872.	No. of Sittings, 1872.	No. of Places of Worship.	No. of Sittings.
Church of England ...	4	3,350	6*	3,649	2	299
Presbyterians ...	...	...	1	750	1	750
Congregationalists ...	1	1,101	2†	1,150	1	49
Baptists ...	2	970	2	900	...	(dec. 70)
Society of Friends ...	...	...	...	...	...	...
Unitarians ...	...	...	...	...	...	...
Wesleyan Methodists ...	1	860	1	700	...	(dec. 160)
Primitive Methodists ...	1	180	1	300	...	120
Roman Catholics ...	1	21	1	600	...	579
Free Church of England ...	...	...	...	...	...	...
All others ...	1	50	3‡	200	2	150
Total ...	11	6,532	17	8,249	6	1,717

* Including water-side mission Church (150). + Including mission station (200). ‡ Brethren (50), Sailors' Bethel (120), mission room (30).

REMARKS.—Our enumerator says the sittings in the Church of England, Congregationalist, Baptist, and Wesleyan places of worship must have been over-estimated in 1851, which accounts for the apparent decrease in the same places. All the places of worship are fairly well attended.

DEWSBURY.

RELIGIOUS DENOMINATION.	1851. Population, 14,049.		1871. Population, 24,773.		Increase between 1851 and 1871.	
	No. of Places of Worship.	No. of Sittings.	No. of P. of Wor- ship, 1872.	No. of Sittings, 1872.	No. of Places of Worship.	No. of Sittings.
Church of England	4	3,819	8*	5,114	4	1,295
Presbyterians	...	...	...	...	...	...
Congregationalists	1	800	4†	3,100	3	2,300
Baptists	2	160	2‡	510	...	350
Society of Friends	1	220	1	220	...	...
Unitarians	1	100	1	250	...	150
Wesleyan Methodists	1	1,300	1	1,450	...	150
United Methodist Free Church	...	...	...	...	...	...
New Connexion	1	500	1	950	...	450
Primitive Methodists	4	520	3	1,384	(dec. 1)	864
Welsh Church	...	...	...	...	...	...
Christian Brethren	1	300	1	300	...	...
Roman Catholics	1	400	1	650	...	250
New Church	...	...	1§	250	1	250
Glory Band	...	...	1||	400	1	400
Total	17	8,119	25	14,578	8	6,459

* Including three mission rooms (500). † Including one mission room (300). ‡ Including one mission room (60). § Mission room. || The "Glory Band" worship in an assembly room recently vacated by the Baptists. They are sufficiently well established to be called one of the denominations of the town, having been in existence for six or seven years. They built a tabernacle, but the railway company took it. Their services are well attended.

REMARKS.—Our enumerator says he has copied the return of churches from the *Ripon Diocesan Calendar*, but he has counted the sittings in the parish church, set down at 1,900, and cannot find any such number. 1,562 would be nearer the mark. Still the official numbers are given. There was no Baptist or Unitarian chapel in 1851. The two Baptist, one Unitarian, and one of the Primitive Methodists places marked under that date were preaching places only, accommodating 100, 60, 100, and 20 persons respectively. The Baptist mission room, put down as accommodating 60 persons in 1872, has been a preaching room for between twenty and thirty years. Our agent has called the "New Church" preaching room a "mission room," because it is not a chapel. It is a room occupied during the week by the Temperance Society, which sublets it to the New Church.

DARLINGTON.

RELIGIOUS DENOMINATION.	1851. Population, 11,500.		1871. Population, 27,730.		Increase between 1851 and 1871.	
	No. of Places of Worship.	No. of Sittings.	No. of P. of Wor- ship, 1872.	No. of Sittings, 1872.	No. of Places of Worship.	No. of Sittings.
Church of England	3	2,300	4*	3,010	1	710
Presbyterians	...	...	2†	750	2	750
Congregationalists	1	300	1	650	...	350
Baptists	1	250	2‡	1,050	1	800
Society of Friends	1	700	2§	1,030	1	330
Unitarians	...	...	1||	60	1	60
Wesleyan Methodists	2	1,250	4¶	3,030	2	1,780
United Methodist Free Church	1	700	2	1,000	1	300
New Connexion	...	...	...	...	...	...
Primitive Methodists	1	600	3	1,160	2	560
Welsh Church	...	...	1	90	1	90
Christian Brethren	...	...	...	...	...	...
Roman Catholics	1	350	2**	900	1	550
New Church	...	...	...	...	...	...
Glory Band	...	...	...	...	...	...
Total	11	6,450	24	12,730	13	6,280

* 50 of these are from increased accommodation in Trinity Church. † Including one mission room (550). ‡ These are both new ones, the old ones having been disposed of. § Including mission hall (330). || Meet in Mechanics' Hall. ¶ Three of these are new, one of the old chapels having been sold. ** Part of this arises from increased accommodation in the old chapel.

REMARKS.—This return for 1851 does not appear in the Blue Book, but has been constructed by our enumerator from information supplied by the best authorities in the place—ministers, churchwardens, &c. Sunday-schools are attached to every church and chapel in the town, except to that of the Unitarians. To some chapels more than one Sunday-school is attached. The Society of Friends' Mission Hall has a large adult Sabbath-school in connection with it, which has an average attendance of about 200.

GREAT YARMOUTH (Municipal Borough).

RELIGIOUS DENOMINATION.	1851. Population, 30,879.		1871. Population, 41,792.		Increase between 1851 and 1872.	
	No. of Places of Worship.	No. of Sittings.	No. of P. of Wor- ship, 1872.	No. of Sittings, 1872.	No. of Places of Worship.	No. of Sittings.
Church of England	5	6,928	10	10,220*	5	3,292
Presbyterians	...	...	...	...	...	...
Congregationalists	2	1,100	3	1,890	1	790
Baptists	2	780	6	1,610	4	830
Society of Friends	1	255	1	255	...	...
Unitarians	1	465	1	465	...	...
Wesleyan Methodists	3	1,450†	2	1,500	(dec. 1)	50
United Methodists	1	400	3	1,214	2	814
New Connexion Methodists	1	750	1	750	...	...
Primitive Methodists	1	1,000	3	1,970	2	970
Brethren	...	...	...	...	...	...
Roman Catholics	1	400‡	1	400	...	...
Lady Huntingdon's Con.	1	620§	2§	600	1	(dec. 20)
All others	3	540	7||	1,068	4	528
Total¶	22	14,688	40	21,942	18	7,254

* Allowing 3,500 for St. Nicholas's Church. In the summer months, the unpewed parts of its immense area are covered with forms for the accommodation of "visitors"; and then it will seat 1,500 more. Two mission rooms included (400). † Over-estimated. ‡ Omitted in '51 return. § Over-estimate. Includes one mission room (300). || Includes Synagogue (60), not used just now, three Dissenting mission rooms (558), and isolated congregations. ¶ Including mission rooms.

REMARKS.—Since 1851, many thousands of pounds have been expended by various bodies on the erection of new places of worship, and the repair of old ones. In the matter of education, the scruples felt years ago by Dissenters, as to the receipt of Government aid, paralysed their efforts to some extent; and the result is that education in public schools has fallen unduly into the hands of members of the Established Church. There are, however, several good Nonconformist schools. The Church party are now doing their utmost to enlarge the accommodation in existing schools, so as to obviate the necessity of having a school board.

IPSWICH (Municipal Borough).

RELIGIOUS DENOMINATION.	1851. Population, 32,914.		1871. Population, 42,821.		Increase between 1851 and 1872.	
	No. of Places of Worship.	No. of Sittings.	No. of P. of Wor- ship, 1872.	No. of Sittings, 1872.	No. of Places of Worship.	No. of Sittings.
Church of England	15	8,167	16*	8,650	1	483
Presbyterians	...	...	1	490	1	490
Congregationalists	2	1,372	5†	3,580	3	2,208
Baptists	4	3,006	6	3,850	2	844
Society of Friends	1	600	1	450	...	(dec. 150)
Unitarians	1	850	1	800	...	(dec. 50)
Wesleyan Methodists	2	855	1	1,000	(dec. 1)	145
United Methodists	1	350	1	400	...	50
New Connexion Methodists	...	...	...	...	...	...
Primitive Methodists	1	300	1	360	...	60
Brethren	1	60	2‡	700	1	640
Roman Catholics	1	300	2	800	1	500
...
Total	31	16,017	42	21,730	11	5,713

* Including one chapel-of-ease. † Including one mission station. ‡ One section meet in Corn Exchange, and only space cleared for them reckoned. § Mission rooms, undenominational, New Church, and Catholic and Apostolic.

REMARKS.—The sixteen churches include Whitton, Westerfield, and the Chapel-of-ease in California district. The two former are not in the town, though in the borough. They must have been included in 1851, otherwise there would not then have been fifteen churches. Congregationalists and Baptists have cottages and rooms a part of the year, but they are not included. Our correspondent, who gives the details, estimates the average attendance in all the places of worship in Ipswich at somewhat under 14,000. His return was offered for the inspection of a conspicuous Churchman with a view to perfect accuracy, but the offer was declined.

MACCLESFIELD (Municipal Borough).

RELIGIOUS DENOMINATION.	1851. Population, 39,048.		1871. Population, 35,451.		Increase between 1851 and 1872.	
	No. of Places of Worship.	No. of Sittings.	No. of P. of Wor- ship, 1872.	No. of Sittings, 1872.	No. of Places of Worship.	No. of Sittings.
Church of England	7	7,429	10*	7,434	3	5
Congregationalists	3†	1,557	2	1,400	(dec. 1)	(dec. 157)
Baptists	3‡	600	1	450	(dec. 2)	(dec. 150)
Society of Friends	1	230	1	100	...	(dec. 130)
Unitarians	1	350	2	600	1	250
Wesleyan Methodists	4	2,046	6§	2,590	2	544
United Methodists	1	310	2	866	1	556
New Connexion	3	2,100	3	1,900	...	(dec. 200)
Primitive Methodists	2	484	3	780	1	296
Roman Catholics	1	800	1	800	...	...
New Jerusalem	...	...	...	...	...	...
Latter Day Saints	1	200||	...	...	(dec. 1)	(dec. 200)
Total	27	16,106	31	16,920	4	814

* Three of these are national schools, used for service on Sunday afternoons. Our enumerator cannot account for the relative number of sittings excepting by inaccuracies, or the inclusion in 1851 of a church (Higher Sutton) as outside municipal boundary. † There were not three Congregational chapels in 1851. ‡ This included chapel but no sittings. § Including two mission stations (100). || The "s" did not exist in 1851. ¶ This number has been filled in.

REMARKS.—Macclesfield.—A great deal of the apparent decrease is nominal. The 1872 return has been very carefully prepared. Our enumerator, who knows the town thoroughly, has sent a list of every place of worship in the place. In each case he has been to the most authoritative sources of information, and his returns have been checked. The average attendance is estimated at about 10,000, the particulars in each case being given.

ACCRINGTON (not incorporated).

RELIGIOUS DENOMINATION.	1851. Population, 10,876.		1871. Population, 21,788.		Increase between 1851 and 1872.	
	No. of Places of Worship.	No. of Sittings.	No. of P. of Wor- ship, 1872.	No. of Sittings, 1872.	No. of Places of Worship.	No. of Sittings.
Church of England	2	2,200	6	3,981	4	1,781
Presbyterians	1	500	1	700	...	200
Congregationalists	2	1,100	5*	2,100	3	1,000
Baptists	...	...	...	...	...	...
Society of Friends	...	...	...	...	...	...
Unitarians	...	...	1	400	1	400
Wesleyan Methodists	2	1,550	6	3,600	4	2,050
United Methodists	...	...	1	500	1	500
New Connexion	...	...	...	...	...	...
Primitive Methodists	...	...	1	650	1	650
Roman Catholics	...	...	1	1,000	1	1,000
...	1	700	1	1,000	...	300
Total	8	6,050	23	13,931	15	7,881

* New chapel (1,000) not included.

LINCOLN UNION (City of Lincoln—population 26,762).

RELIGIOUS DENOMINATION.	1851. Population, 42,062.		1871. Population, 52,290.		Increase between 1851 and 1872.	
	No. of Places of Worship.	No. of Sittings.	No. of P. of Wor- ship, 1872.	No. of Sittings, 1872.	No. of Places of Worship.	No. of Sittings.
Church of England ...	76	12,942	79*	16,490	3	3,548
Congregationalists ...	2	1,550	3	1,870	1	320
Baptists ...	3	720	3†	1,070	...	350
Society of Friends ...	2	110	2	110	...	...
Unitarians ...	1	130	1	130	...	...
Wesleyan Methodists ...	47	9,070	50	9,330	3	260
Wesleyan Reformers ...	6	848	4	848	(dec. 2)	...
United Methodists ...	...	...	23‡	3,990	23	3,990
New Connexion ...	...	...	...	...	...	...
Primitive Methodists ...	13	1,021	24§	2,010	11	989
Brethren... ..	...	...	...	...	...	...
Roman Catholics ...	1	200	1	300	...	100
All others ...	1	260	2	250||	1	(dec. 10)
Total ...	152	26,851	192	36,398	40	9,547

* Including one mission room (250). In the City of Lincoln five churches have been rebuilt, and others restored or altered. † Nave of the Cathedral used for worship on Sunday afternoons. ‡ Two chapels rebuilt and enlarged. § Including one mission room (30). The other Reform chapels amalgamated with Free Methodist churches, but the largest remain as Reform chapels. || Including five mission stations (170). || Brethren and Calvinists.

REMARKS.—There was no separate return in 1851 for the City of Lincoln. It was included in the return for the Poor Law Union, which comprises several adjacent villages. Our enumerator, whose experience specially qualifies him for the task, has therefore obtained a return for the whole Union. The Church congregations have greatly improved. The Wesleyans suffered much by the secession of 1851, but are fast regaining their former status. The United Methodist Free Churches, it will be seen, have rapidly increased, and have good congregations. In the City of Lincoln, about 4,000 children attend Nonconformist schools on Sunday. Improved attendance at places of worship since 1851.

YORK (Municipal Borough).

RELIGIOUS DENOMINATION.	1851. Population, 36,308.		1871. Population, 43,796.		Increase between 1851 and 1872.	
	No. of Places of Worship.	No. of Sittings.	No. of P. of Wor- ship, 1872.	No. of Sittings, 1872.	No. of Places of Worship.	No. of Sittings.
Church of England ...	24	12,181	27*	14,048	3	1,867
Congregationalists ...	2	2,760	4†	1,707	2	(dec. 1,053)
Baptists ...	...	...	1	800	1	800
Society of Friends ...	1	1,000	2	1,200	1	200
Unitarians ...	1	250‡	1	250	...	...
Wesleyan Methodists ...	4	3,719	7§	4,560	3	841
Wesleyan Reformers ...	...	...	...	...	...	...
United Methodists ...	3||	2,250	1	850	(dec. 2)	(dec. 1,400)
New Connexion ...	...	...	1	800	1	800
Primitive Methodists ...	1	500	3	1,210	2	710
Brethren... ..	...	...	1	200	1	200
Roman Catholics ...	2	990	2	990	...	...
All others ...	2	210	2¶	180	...	(dec. 30)
Total ...	40	23,860	52	26,795	12	2,935

* Including St. Clement's, in course of erection (567). † Including two schoolrooms in which are regular services. Sittings less by removal of gallery. ‡ In 1851, number of pews (40) given instead of number of sittings. § One mission room (100) not included. || United with the New Connexion and others. ¶ The Wesleyan Reformers in 1851 occupied the Concert-room (1,700). One chapel (Wesleyan Association) closed. ¶ New Church and Catholic and Apostolic Church.

REMARKS.—Ritualistic churches specially well attended. Most of the Nonconformist chapels well attended.

NORTHAMPTON (Municipal Borough).

RELIGIOUS DENOMINATION.	1851. Population, 26,657.		1871. Population, 41,040.		Increase between 1851 and 1872.	
	No. of Places of Worship.	No. of Sittings.	No. of P. of Wor- ship, 1872.	No. of Sittings, 1872.	No. of Places of Worship.	No. of Sittings.
Church of England ...	11*	6,840	12†	7,760	1	920
Congregationalists ...	3	1,806	6‡	2,440	3	634
Baptists ...	5	2,121	7§	3,130	2	1,009
Society of Friends ...	1	400	1	400	...	...
Unitarians ...	1	290	1||	300	...	10
Wesleyan Methodists ...	2	1,397	3¶	1,370	1	(dec. 27)
United Methodists ...	1	214	1**	350	...	136
Primitive Methodists ...	1	300	1	550	...	250
Brethren... ..	...	...	2	165	2	165
Roman Catholics ...	1	300	1††	650	...	350
All others ...	2‡‡	600	3§§	473	1	(dec. 127)
Total ...	28	14,268	38	17,588	10	3,320

* Probably included a Sunday-school for children's services. † Including two hospital chapels (60). One mission room (50), one iron mission church (300). The sittings include 250 chairs for aisles. ‡ Two mission rooms (70). § Including two mission rooms (180). Three chapels new since 1851. || Slight enlargement. ¶ One chapel 137 sittings less by repewing, the space for four being given now to three persons. ** New chapel being erected in place of old. †† Pro-Cathedral built since 1851. Largely attended. ‡‡ One of these used by Latter Day Saints (400) defunct. §§ New church and isolated congregations.

REMARKS.—There are no rooms used for children's services included in this return. Restorations have been effected and increased accommodation afforded in three of the Episcopal churches. College-lane (Baptist) Chapel cost 8,000l.

READING (Municipal Borough).

RELIGIOUS DENOMINATION.	1851. Population, 21,456.		1871. Population, 32,313.		Increase between 1851 and 1872.	
	No. of Places of Worship.	No. of Sittings.	No. of P. of Wor- ship, 1872.	No. of Sittings, 1872.	No. of Places of Worship.	No. of Sittings.
Church of England ...	7	5,457	11*	8,187	4	2,730
Congregationalists ...	3	1,715	5†	2,750	2	1,035
Baptists ...	2	700	5‡	2,350	3	1,650
Society of Friends ...	1	414	1	414	...	...
Unitarians ...	...	...	...	...	...	...
Wesleyan Methodists ...	3	689	3§	1,550	...	861
United Methodists ...	...	...	...	...	...	...
Primitive Methodists ...	1	420	3||	1,200	2	780
Brethren... ..	...	...	1	340	1	340
Roman Catholics ...	1	262	1	262	...	...
All others ...	3	320	4¶	670	1	350
Total ...	21	9,977	34	17,723	13	7,746

* Includes one mission room (100). One church pulled down and being rebuilt, the accommodation of new one (900) given. One church outside boundary, but for all practical purposes in the town included. † Including one mission room (300). ‡ Including one mission room (150). § Only two in 1851. Including one mission room (400). One chapel being built for old one (900). New one only included. About to erect another for 800 persons. || Including one mission room (150). Also one chapel in town but outside boundary. About to build new one (400) not included. ¶ Congregational Methodists (450) and three mission rooms (230).

REMARKS.—These returns have had the advantage of the combined criticism of many persons, and our enumerator believes the Church accommodation is rather over than under stated.

ST. HELEN'S, LANCASHIRE.

RELIGIOUS DENOMINATION.	1851. Population, 14,866.		1871. Population, 26,000.		Increase between 1851 and 1872.	
	No. of Places of Worship.	No. of Sittings.	No. of P. of Wor- ship, 1872.	No. of Sittings, 1872.	No. of Places of Worship.	No. of Sittings.
Church of England ...	2	2,500	4*	3,681	2	1,181
Presbyterians ...	...	...	1	500	1	500
Congregationalists ...	1	732	1	968	...	236
Baptists ...	...	...	...	...	...	...
Society of Friends ...	1	150	1	150	...	...
Wesleyan Methodists ...	1†	450	3	1,880	2	1,430
United Methodists ...	...	...	1	370	1	370
New Connexion... ..	...	...	...	...	...	...
Primitive Methodists ...	...	...	1	500	1	500
Bible Christians ...	...	...	2	300	2	300
Roman Catholics ...	1	1,000	2‡	2,400	1	1,400
All others ...	...	...	3§	350	3	350
Total ...	6||	4,832	19	11,099	13	6,267

* Including mission church (200), used as schoolroom during the week. † Now used by Welsh Calvinists. ‡ This place is now only used for week-night services. § Frequent services. || Includes Ragged School-room and two other rooms supported by various parties. ¶ This return for 1851 has been prepared from local information by our enumerator. It is strictly confined to the limits as they existed in 1851. The town is now a municipal borough, and includes a much wider area. Three churches (1,900) in that wider area, which contains a total population of nearly 50,000, are not included above.

REMARKS.—There are some half-dozen Scripture-readers or town missionaries employed. Messrs. Pilkington have a room and missionary agency at their glass works, supported by themselves. Episcopal churches have day and Sunday-schools. Roman Catholics, four well-attended day-schools, one attached to the convent, and many nuns. St. Helen's has a large Irish population employed at the chemical manufactories. Just beyond the limits of our inquiry there is a large chapel, with convent, nuns, and schools. Known expenditure on erections: Congregationalists (for chapel and schools, one a little over the boundary), 11,100l.; Wesleyans, new chapel, 7,000l.; Roman Catholics, new chapel, 10,000l.; Presbyterians, 5,000l. Average attendance at all places, excluding Roman Catholic, about 5,000.

GATESHEAD (Municipal Borough.)

RELIGIOUS DENOMINATION.	1851. Population, 25,568.		1871. Population, 48,592.		Increase between 1851 and 1872.	
	No. of Places of Worship.	No. of Sittings.	No. of P. of Wor- ship, 1872.	No. of Sittings, 1872.	No. of Places of Worship.	No. of Sittings.
Church of England ...	7	3,895	11*	5,080	4	1,185
Presbyterians ...	1	600	2†	900	1	300
Congregationalists ...	...	...	2‡	830	2	830
Baptists ...	...	...	2§	100	2	100
Society of Friends ...	...	...	...	...	...	...
Wesleyan Methodists ...	6	1,958	7||	4,100	1	2,142
United Methodists ...	...	...	3¶	1,060	3	1,060
New Connexion... ..	5	1,926	3	1,600	(dec. 2)	(dec. 326)
Primitive Methodists ...	4	402	4	910	...	508
Bible Christians ...	...	...	...	...	...	...
Roman Catholics ...	1	300	1**	800	...	500
All others ...	...	...	2††	90	2	90
Total ...	24	9,081	37	15,470	13‡‡	6,389

* There is some serious error in 1851 returns. † The increase in churches is much more than is here indicated. Including four mission rooms (750). ‡ One mission room. Mechanics' Hall (300), and is the nucleus of a new church. § Including one mission room (30). || Both mission rooms (400). ¶ Including two mission rooms (800). ** The multiplication of services, which is a feature of Roman Catholicism everywhere, makes the accommodation go further than the same amount in another denomination. †† Brethren and Gospel Hall. ‡‡ Owing to inaccuracy of 1851 returns, a seeming, but not a real, decrease in some of the places of worship.

REMARKS.—It is impossible to form a true estimate of the religious accommodation in Gateshead, without remembering that Gateshead and Newcastle, though municipally different, are nevertheless one place, and ought to be taken together. For example, large numbers come from Gateshead habitually to the Newcastle places of worship, as in the case of the Friends and Unitarians.

SOUTH SHIELDS (Municipal Borough).							TYNEMOUTH (Municipal Borough).						
RELIGIOUS DENOMINATION.	1851. Population, 28,974.		1871. Population, 44,722.		Increase between 1851 and 1872.		1851. Population, 29,170.		1871. Population, 38,960.		Increase between 1851 and 1872.		
	No. of Places of Worship.	No. of Sittings.	No. of P. of Wor- ship, 1872.	No. of Sittings, 1872.	No. of Places of Worship.	No. of Sittings.	No. of Places of Worship.	No. of Sittings.	No. of P. of Wor- ship, 1872.	No. of Sittings, 1872.	No. of Places of Worship.	No. of Sittings.	
Church of England	9	5,210	9*	6,200	...	990	3	3,965	9*	6,390	6	2,425	
Presbyterians	4	1,796	10†	2,275	6	479	2	1,206	3†	1,600	1	394	
Congregationalists	1	900	2‡	800	1	(dec. 100)	2	1,285	2	1,250	...	(dec. 35)	
Baptists	2	490	3	1,280	1	790	1	690	1	600	...	(dec. 90)	
Society of Friends ... ..	...	...	...	...	...	...	1	400	1	400	...	...
Unitarians ... ..	...	...	1§	200	1	200	...	...	...	...	...	...
Wesleyan Methodists	5	2,184	5	2,230	...	46	4	1,640	6	2,850	2	1,210	
United Methodists	2	880	4||	1,363	2	483	2	570	4	1,400	2	830	
New Connexion	1	500	2¶	720	1	220	3	1,250†	3	1,000	...	(dec. 250)	
Primitive Methodists	3	1,360	4	1,800	1	440	1	450	5	1,610	4	1,160	
Roman Catholics **	1	370	1	620	...	250	1	500	2	625	1	125	
All others ††	2	288	11	1,180	9	892	2	130	7§	1,340	5	1,210	
Total	30	13,978	52	18,668	22	4,690	22	12,086	43	19,065	21	6,079	

* Includes "Joseph Straker" missionary ship (300), and preaching room (100). † Includes six mission rooms (365). ‡ Includes one mission station (90). § Public hall, erection of church contemplated. || Includes one mission room (80). ¶ Includes one mission room (100). ** Two morning services, besides afternoon and evening, which makes up for want of accommodation. †† Includes Christian Brethren, Darbyites, Jews, Latter Day Saints, and six undenominational mission rooms.

* Including one church (St. Paul's, Cullercoats) just over borough limits, and three mission rooms (425). Most of these churches are exceedingly well attended, especially five Ritualistic ones. † Including one mission room (150). One of these (United Presbyterian) has been rebuilt. ‡ Over estimated in 1851. § Including Bible Christians, Brethren, Jews, Evangelistic Temperance Church (600), Scandinavian, Lutheran (230), and two mission stations.

REMARKS.—South Shields.—The Church of England can scarcely have had nine places of worship in 1851 within the borough. At any rate in 1856 its four then existing churches contained 4,920 sittings. Two churches included in the above return have been built since 1851; the missionary ship and preaching room are also additional. Five of the churches have school buildings; three erected recently. The local Sunday-school Union contains thirty schools; 600 teachers, 5,000 scholars, exclusive of Church of England, Roman Catholic, Unitarian, and two or three small schools of other denominations. The Town and River Mission provides cottage meetings, &c., and visitation of houses, ships, and sailors' lodging-houses. Services, conducted by ministers of the Established and Nonconformist churches, are held at the Union Workhouse (200 inmates) on Sundays and week-days. Possibly, a few preaching rooms not included in this return, but the sittings will not be numerous. The Congregationalists had one chapel in 1851. Subsequent alterations have somewhat reduced the accommodation, which will now seat 710. The Roman Catholics and some of the Nonconformist churches have good school-buildings.

WAKEFIELD (Municipal Borough).							HUDDERSFIELD (Parliamentary Borough*).					
RELIGIOUS DENOMINATION.	1851. Population, 22,065.		1871. Population, 28,079.		Increase between 1851 and 1872.		1851. Population, 30,880.		1871. Population, 38,658.		Increase between 1851 and 1872.	
	No. of Places of Worship.	No. of Sittings.	No. of P. of Wor- ship, 1872.	No. of Sittings, 1872.	No. of Places of Worship.	No. of Sittings.	No. of Places of Worship.	No. of Sittings.	No. of P. of Wor- ship, 1872.	No. of Sittings, 1872.	No. of Places of Worship.	No. of Sittings.
Church of England	9*	5,494	8	5,755	(dec. 1)	261	7	5,790	9†	8,493	2	2,703
Congregationalists	4‡	2,636	2	1,590	(dec. 2)	(dec. 1,046)	2	2,910	5‡	4,900	3	1,990
Baptists	1	650	1	650	...	...	2	320	1	324	(dec. 1)	4
Society of Friends	1	500	1	300	...	(dec. 200)	1	420	1	420	...	...
Unitarians	1	500	1	500	...	...	1	220	1	300	...	80
Wesleyan Methodists	4§	2,371	3	2,660	(dec. 1)	289	5	3,524	5	4,550	...	1,026
United Methodists	2||	1,550	3	1,350	1	(dec. 200)	...	...	2§	1,550	2	1,550
New Connexion	1	260	1¶	400	...	140	3	1,212	3	2,150	...	938
Primitive Methodists	2	590	1**	520	(dec. 1)	(dec. 70)	1	632	3	810	2	178
Other Methodists ... ..	...	...	...	...	...	...	...	...	...	...	...	...
Roman Catholics	1	270	1††	1,500	...	230	1	400	1	650	...	250
All others ... ..	...	...	5‡‡	380	5	380	2	350	3	270	1	(dec. 80)
Total	26	14,821	27	14,605	1	(dec. 216)	25	15,778	34	24,417	9	8,639

* This was an error. In 1851 there were five churches and the chapel on the bridge, with altogether 5,425 sittings. Two churches have since been built with 1,070 sittings, but the new seating of the parish church will reduce its accommodation from 2,000 to 1,960. The gain of accommodation in the Church of England is 390 sittings. Probably one or more missions had been commenced in 1851. † In 1851 two secessions were occupying the Music Saloon and Quebec-street Chapel. Both collapsed, and Quebec-street Chapel has been removed. Alterations in Salem Chapel have reduced its accommodation from 700 to 540. Thus the large decrease of 1,046 sittings is accounted for. The Congregationalists have two mission rooms (300) not included above. ‡ Chapel remodelled. § Only three chapels in 1851. New chapel built recently instead of an old one. || The Wesleyan Reformers worshipped in 1851 in the largest Public Room, which will seat 1,500 persons. Since they become incorporated as the United Free Methodists they have built three new chapels. ¶ New chapel instead of old one. ** A station given up. †† Chapel enlarged. More than twice filled every Sunday with different worshippers. ‡‡ Including Ragged-school Chapel, Catholic and Apostolic Church Brethren, Christian Disciples, and Christian Israelites.

* In 1851 the Parliamentary borough consisted of the township only. Now it comprises the several townships of Huddersfield, Lockwood, Aldenbury, Dalton, and Lindley, and portions of those of Longwood, South Croxland, and Lintwaite. These returns relate only to the township of Huddersfield as in 1851, so that a comparison may fairly be drawn between 1851 and 1872. The population of the present Parliamentary borough is 70,680. † Three mission rooms not included; no numbers given. There are day schools connected with these churches. ‡ Including new chapel to be opened in a day or two (750). § Three mission rooms not included.

REMARKS.—Wakefield.—Our enumerator included the accommodation in the West Riding Prison, but as it was excluded in 1851 we think it best to refer to it only under this head. It comprises two places of worship—one for 800 males, and one for 250 females. The latter is used also by the Catholics. Our correspondent adds—The entire religious accommodation in Wakefield may be thus stated:—Church accommodation, 5,755; chapel accommodation, 8,590; prison accommodation, 1,050; hired accommodation, 460. Total, 15,855. During the last twenty years a very large sum has been spent in erecting Sunday and day-schools.

WORCESTER (Municipal Borough).							WALSALL (Municipal Borough).						
RELIGIOUS DENOMINATION.	1851. Population, 27,528.		1871. Population, 33,221.		Increase between 1851 and 1872.		1851. Population, 25,680.		1871. Population, 46,452.		Increase between 1851 and 1872.		
	No. of Places of Worship.	No. of Sittings.	No. of P. of Wor- ship, 1872.	No. of Sittings, 1872.	No. of Places of Worship.	No. of Sittings.	No. of Places of Worship.	No. of Sittings.	No. of P. of Wor- ship, 1872.	No. of Sittings, 1872.	No. of places of Worship.	No. of Sittings.	
Church of England	20*	9,587	20	10,930	...	1,343	4	4,917	10*	7,606	6	2,689	
Presbyterians ... ..	...	...	1†	800	1	800	...	...	...	...	...	...
Congregationalists	1	700	1‡	1,000	...	300	1	900	2	1,500	1	600	
Baptists	1	696	1§	900	...	204	4	1,275	4†	1,540	...	265	
Society of Friends	1	360	1	300	...	(dec. 60)	...	...	...	...	...	...
Unitarians ... ..	...	...	...	...	...	...	...	...	1	100	1	100
Wesleyan Methodists	4	1,762	2	1,070	(dec. 2)	(dec. 692)	5	1,915	8	4,200	3	2,285	
United Methodists ... ..	...	...	1	300	1	300	...	...	3	1,150	3	1,150
Reform Methodists ... ..	...	...	...	...	...	...	...	...	1	600	1	600
Primitive Methodists	1	250	1	170	...	(dec. 80)	3	586	5	980	2	394	
Brethren... ..	...	...	2	270	2	270	...	...	2	400	2‡	400
Roman Catholics	1	429	1	429	...	...	2	910	3	1,840	1	930
Lady Huntingdon's Con.	3	1,565	3	1,460||	...	(dec. 105)	...	...	...	...	...	...
All others	3	198	1¶	80	(dec. 2)	(dec. 118)	...	...	1§	100	1	100
Total	35	15,547	35	17,709	...	2,162	19	10,503	40	20,016	21	9,513	

* Including Almahouse Chapel (5). † Built in 1863. Cost over 5,000l. ‡ Rebuilt in 1857, at a cost of about 7,000l. § New building on another site. Cost about 5,000l. A gallery taken down. || Rearrangement of seats. ¶ Wesleyan Reformers.

* Including two mission rooms (280). † One of these is a club-room, but has for two or three years been used for service, having a minister, and will accommodate 130. ‡ One of these congregations meets in the Assembly-room, which will seat 400, and is often well filled. § Catholic and Apostolic Church.

REMARKS.—Our enumerator can only make out twenty churches in 1851 by including the workhouse and two gaols; three new churches having since been built. The Church of England returns are taken from the *Diocesan Calendar*, with the exception of three churches not named therein. The Cathedral and two others not parochial, but under licence of the bishop, have been obtained from other sources.

WARRINGTON Municipal Borough).

RELIGIOUS DENOMINATION.	1851. Population, 22,804.		1871. Population, 32,083.		Increase between 1851 and 1872.	
	No. of Places of Worship.	No. of Sittings.	No. of P. of Wor- ship, 1872.	No. of Sittings, 1872.	No. of Places of Worship.	No. of Sittings.
Church of England ...	4	5,010	8*	7,100	4	2,090
Presbyterians ...	...	...	1†	710	1	710
Congregationalists ...	1	500	2‡	1,250	1	750
Baptists ...	1	258	3	760	2	502
Society of Friends ...	1	355	1	355	...	...
Unitarians ...	1	500	1	500	...	...
Wealeyan Methodists ...	1	1,406	2§	1,756	1	350
United Methodists ...	...	...	...	...	...	...
Primitive Methodists ...	1	269	2	550	1	281
Independent Methodists ...	2	550	3||	950	1	400
Roman Catholics ...	1	617	2¶	1,500	1	883
Lady Huntingdon's Con. ...	1	710	...	...	(dec. 1)	(dec. 710)
All others ...	1	80	3**	270	2	190
Total ...	15	10,255	28	15,701	13	5,446

* Including two national schools used for service (500). † Formerly a Lady Huntingdon chapel. ‡ Including one mission station (300), Congregation building, new chapel on old site, enlarged—cost 7,200—now worship in public hall. § Including one mission station (350). || Including one mission station (300). ¶ Four services each Sunday. ** Brethren and isolated congregations.

WIGAN (Municipal Borough).

RELIGIOUS DENOMINATION.	1851. Population, 31,341.		1871. Population, 39,160.		Increase between 1851 and 1872.	
	No. of Places of Worship.	No. of Sittings.	No. of P. of Wor- ship, 1872.	No. of Sittings, 1872.	No. of Places of Worship.	No. of Sittings.
Church of England ...	3	3,233	9*	5,663	6	2,430
Presbyterians ...	1†	280	1	320	...	40
Congregationalists ...	2	1,340	3	1,630	1	290
Baptists ...	2	460	3	730	1	270
Society of Friends ...	...	...	...	...	...	...
Unitarians ...	...	...	...	...	...	...
Wealeyan Methodists ...	1	972	1	972	...	...
United Methodists ...	...	...	...	...	...	...
Primitive Methodists ...	...	...	1	800	1	800
Independent Methodists ...	...	...	1	200	1	200
Roman Catholics ...	1	350	1	350	...	...
Lady Huntingdon's Con. ...	3	2,550	4	3,050	1	500
All others ...	2	264	3‡	730	1	466
Total ...	15	9,449	27	14,445	12	4,996

* Including four school churches (900). † This church was by error returned as "Independent" in 1851. The correction has been made accordingly. ‡ Welsh Calvinists (200) and isolated congregations (530).

REMARKS.—Warrington.—The six mission stations, with 1,620 sittings, have all been erected since 1851. Our enumerator says that the information contained in this return has been altogether derived from official sources. The average attendance at all the places of worship, which he supplies in detail, is estimated at 7,200—the total sittings being 15,701.

SUMMARY TABLES.

TABLE I.

RELATIVE POSITION IN 1872 IN TOWNS UNDER 50,000 AND OVER 20,000.

	Total.		Established Church.		Non-Established Churches.		Sittings.	
	P. of Wor- ship.	Sittings.	P. of Wor- ship.	Sittings.	P. of Wor- ship.	Sittings.	In favour of Estab- lished Church.	In favour of Non- Established Churches.
Accrington ...	23	13,931	6	3,981	17	9,950	...	5,969
Bury ...	32	15,093	8	4,870	24	10,223	...	5,953
Burnley ...	36	22,636	9	5,790	27	16,845	...	11,055
Cambridge ...	31	16,380	20	10,730	11	5,650	5,080	...
Canterbury ...	29	10,708	16	6,761	13	3,944	2,817	...
Chester ...	42	18,928	17	8,964	25	10,064	...	1,200
Coventry ...	30	19,304	10	9,931	20	9,373	558	...
Darlington ...	24	12,730	4	3,010	20	9,720	...	6,710
Dewsbury ...	25	14,578	8	5,114	17	9,464	...	4,350
Dover ...	28	14,800	10	8,000	18	6,800	1,400	...
Gateshead ...	37	15,470	11	5,080	26	10,390	...	5,310
Gravesend ...	17	8,249	6	3,649	11	4,600	...	961
Great Yarmouth ...	40	21,942	10	10,220	30	11,722	...	1,502
Huddersfield ...	34	24,417	9	8,493	25	15,924	...	7,431
Ipswich ...	42	21,730	16	8,650	26	13,080	...	4,430
Lincoln Union ...	192	36,398	79	16,490	113	19,908	...	3,418
Macclesfield ...	31	16,930	10	7,434	21	9,496	...	2,082
Maidstone ...	34	12,774	12	7,984	12	4,790	3,194	...
Northampton ...	28	17,588	12	7,700	16	9,888	...	2,068
Oxford ...	42	19,636	22	13,096	20	6,540	6,556	...
Reading ...	39	17,723	11	8,187	28	9,536	...	1,349
South Shields ...	52	18,668	9	6,300	43	12,468	...	6,268
St. Helen's ...	19	11,069	4	3,081	15	7,418	...	3,737
Tynemouth ...	43	19,065	19	8,390	24	10,675	...	6,285
Wakefield ...	27	14,805	8	5,755	19	8,850	...	3,095
Walsall ...	40	20,016	10	7,606	30	12,410	...	4,804
Warrington ...	28	15,701	6	7,100	20	8,601	...	1,501
Wigan ...	27	14,445	9	5,683	18	8,762	...	3,119
Worcester ...	35	17,709	20	10,930	15	6,779	4,151	...
York ...	52	26,795	27	14,048	25	12,747	1,301	...
Total ...	1,154	530,434	410	231,487	744	298,967	25,067	92,557

TABLE II.

	1851.		1872.		Increase per cent. in 20 Years.	
	Estab- lished Church.	Non- Estab- lished Churches.	Estab- lished Church.	Non- Estab- lished Churches.	Estab- lished Church.	Non- Estab- lished Churches.
Accrington ...	36.36	63.64	28.58	71.42	80.95	158.44
Bury ...	35.09	64.91	31.03	68.97	85.58	154.26
Burnley ...	35.18	64.82	25.58	74.42	50.78	138.09
Cambridge ...	67.64	32.36	65.51	34.49	14.34	25.28
Canterbury ...	59.16	40.84	63.16	36.84	38.37	16.93
Chester ...	55.38	44.62	66.53	33.47	17.45	65.47
Coventry ...	51.37	48.63	51.45	48.55	24.43	24.05
Darlington ...	35.65	64.35	23.64	76.36	30.87	134.22
Dewsbury ...	47.04	52.96	35.09	64.91	33.91	130.09
Dover ...	62.01	37.99	54.80	45.20	12.50	51.48
Gateshead ...	42.89	57.11	32.84	67.16	80.42	100.35
Gravesend ...	51.27	48.73	44.24	55.76	8.93	44.56
Great Yarmouth ...	47.17	52.83	46.6	53.4	51.66	51.06
Huddersfield ...	36.69	63.31	34.78	65.22	46.68	59.43
Ipswich ...	50.99	49.01	39.8	60.2	5.91	55.41
Lincoln Union ...	48.20	51.80	45.30	54.70	27.41	43.13
Macclesfield ...	46.13	53.87	43.94	56.06	0.01	0.93
Maidstone ...	58.79	41.21	62.50	37.50	39.12	8.88
Northampton ...	47.94	52.06	44.12	55.88	13.45	32.18
Oxford ...	72.80	27.20	68.69	31.31	15.93	54.90
Reading ...	54.70	45.30	48.06	51.94	50.03	112.68
South Shields ...	37.27	62.73	33.21	66.79	19.00	42.19
St. Helen's ...	51.73	48.27	33.16	66.84	47.24	218.09
Tynemouth ...	32.81	67.19	33.5	66.5	44.77	56.08
Wakefield ...	37.07	62.93	39.40	60.60	4.75	(dec. 5.11)
Walsall ...	46.82	53.18	37.99	62.01	54.67	122.16
Warrington ...	48.85	51.15	45.22	54.78	41.71	63.98
Wigan ...	34.22	65.78	39.20	60.80	75.16	41.28
Worcester ...	61.06	38.94	61.72	38.28	14.01	13.74
York ...	51.05	48.95	52.43	47.57	15.33	9.14

TABLE III.

	Sittings, 1851.	Sittings, 1871.	Increase.	Increase per cent.
Church of England ...	187,592	231,487	43,895	23.4
Wesleyans ...	55,759	71,066	15,307	27.5
Congregationalists ...	40,986	50,903	9,917	24.2
Baptists ...	27,476	39,235	11,759	42.8
Roman Catholics ...	15,217	25,480	10,263	67.4
Primitive Methodists ...	13,895	24,227	10,332	74.3
United Methodists ...	12,408	23,978	11,570	93.2
New Connexion ...	10,876	11,710	834	7.19
Presbyterians ...	9,972	11,375	7,403	180.4
Friends ...	7,819	8,479	660	8.4
Unitarians ...	5,997	7,645	1,648	27.5

TABLE IV.

	Population 1871.	58 per cent.	No. of Sittings.	Over 58 per cent.	Short of 58 per cent.
Accrington ...	21,788	12,637.0	13,931	1,294.0	...
Burnley ...	40,858	23,697.6	22,636	...	1,062.6
Bury ...	41,517	24,079.8	15,693	...	8,386.8
Cambridge ...	30,074	17,442.9	16,380	...	1,062.9
Canterbury ...	20,961	12,157.4	10,708	...	1,452.4
Chester ...	35,701	20,706.6	18,928	...	1,778.6
Coventry ...	39,470	22,892.6	19,304	...	3,588.6
Darlington ...	27,730	16,083.4	12,730	...	3,353.4
Dewsbury ...	24,773	14,368.3	14,578	209.7	...
Dover ...	28,270	16,396.6	14,800	...	1,796.6
Gateshead ...	48,592	28,183.4	15,470	...	12,713.4
Gravesend ...	21,183	12,286.1	8,249	...	4,037.1
Great Yarmouth ...	41,792	24,223.4	21,942	...	2,281.4
Huddersfield ...	38,658	22,445.6	24,417	1,971.4	...
Ipswich ...	42,821	24,836.2	21,730	...	3,106.2
Lincoln Union ...	52,290	30,328.2	36,398	6,069.8	...
Macclesfield ...	35,451	20,561.6	16,930	...	3,641.6
Maidstone ...	26,198	15,194.8	12,774	...	2,420.8
Northampton ...	41,040	23,803.2	17,588	...	6,215.2
Oxford ...	31,554	18,291.3	19,636	1,344.7	...
Reading ...	32,313	18,741.5	17,723	...	1,018.5
St. Helen's ...	26,000	15,080.0	11,069	...	3,961.0
South Shields ...	44,722	25,938.8	18,668	...	7,270.8
Tynemouth ...	38,960	22,596.8	19,065	...	3,531.5
Wakefield ...	28,079	16,285.8	14,805	...	1,680.8
Walsall ...	46,452	26,942.2	20,016	...	6,926.2
Warrington ...	32,083	18,608.2	15,701	...	2,907.1
Wigan ...	31,341	18,271.8	14,445	...	3,827.8
Worcester ...	33,221	19,268.2	17,709	...	1,559.2
York ...	43,796	25,401.7	26,795	1,393.3	...
Total ...	1,055,507	612,191.9	530,434	12,282.9	94,040.8
				Short in all of 58 per cent.	81,757.9

TABLE V.

	Popula- tion, 1851.	Popula- tion, 1871.	Increase of Popula- tion.	Inc. of Popula- tion per cent.	Increase.		Increase of Sittings per cent.
					No of Places of Wor- ship.	No. of Sittings.	
Accrington ...	10,376	21,788	11,412	110.0	15	7,881	150.3
Burnley ...	31,262	40,858	9,596	30.7	20	11,790	107.4
Bury ...	31,262	41,517	10,255	32.8	11	4,799	44.1
Cambridge ...	27,815	30,074	2,259	8.1	6	2,486	17.1
Canterbury ...	14,100	20,961	6,861	48.7	7	2,446	29.6
Chester ...	27,776	35,701	7,925	28.5	8	5,299	66.9
Coventry ...	36,208	39,470	3,262	9.0	10	3,767	24.3
Darlington ...	11,590	27,730	16,140	139.9	13	6,260	97.4
Dewsbury ...	14,049	24,773	10,724	76.3	8	6,459	79.5
Dover ...	22,244	28,270	6,026	27.1	7	3,132	27.3
Gateshead ...	25,568	48,592	23,024	90.1	13	6,389	70.4
Gravesend ...	16,833	21,183	4,350	27.4	6	1,717	26.3
Great Yarmouth ...	30,879	41,792	10,913	35.3	18	7,264	49.4
Huddersfield ...	30,880	38,658	7,778	25.2	9	8,693	54.7
Ipswich ...	32,914	42,821	9,907	30.1	11	8,713	35.7
Lincoln Union ...	42,062	52,290	10,228	24.3	40	9,547	35.6
Macclesfield ...	39,048	35,451	(dc. 3,597)	(dec. 9.2)	4	8,814	5.1
Maidstone ...	30,740	26,198	5,458	26.3	7	2,593	25.5
Northampton ...	26,657	41,040	14,383	54.0	10	3,320	23.3
Oxford ...	27,843	31,554	3,711	13.3	10	4,118	26.5
Reading ...	21,456	32,313	10,857	50.6	13	7,746	77.6
St. Helen's ...	14,866	26,000	11,134	74.9	13	6,267	129.7
South Shields ...	28,974	44,722	15,748	54.4	22	4,690	33.6
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